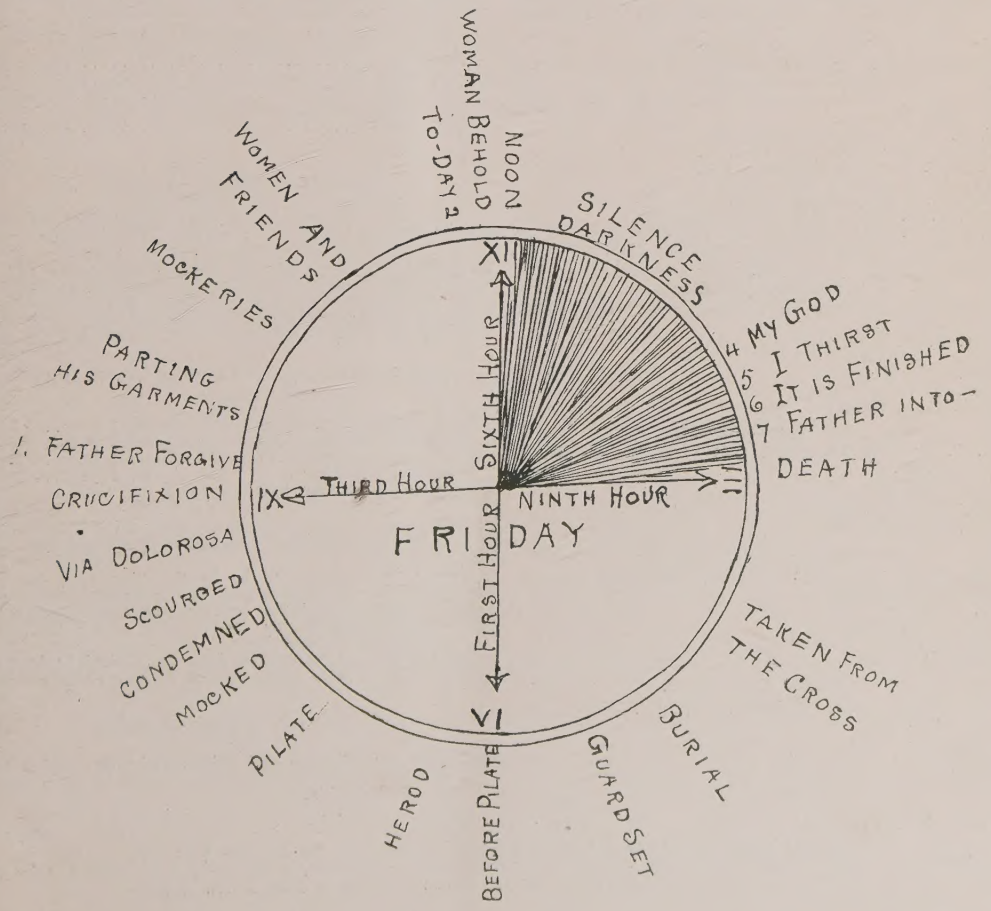
Vol. XXXVII MARCH, 1925 No. 12

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

OUR LORD'S PASSION



The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

707 Muhlenberg Building

Philadelphia - - Pennsylvania

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Luther League Supplies

Our Slogan

A Luther League in every congregation; every young person in the League; the LUTHER LEAGUE REVIEW in every home; the faithful use of the Topics by every League.

Luther League Pamphlets

Machinery of the Local League—Harry Hodges	2 cents
Admission Cards	1 cent
Definite Objectives of the Luther League	5 cents
Constitution	free
How to Organize a Senior Luther League	free
The Intermediate League—Rev. A. T. Michler	5 cents
Registration Certificate	10 cents
Intermediate Topics for Summer Camps	5 cents
How to Organize an Intermediate League—Rev. C. P. Swank	2 cents
The Intermediate Merit System and How to Use It—Rev. C. M. Teufel	10 cents
Girls! What Is Your Hobby? and Homecraft for Girls	2 cents
57 Varieties of Meetings for Intermediates	2 cents
"Called to His Service"—Intermediate Pageant	10 cents
Promotion Exercise from Intermediate to Senior League	2 cents
Training our Juniors—Brenda L. Mehlhouse	5 cents
101 Ways to Interest the Juniors—Brenda L. Mehlhouse	2 cents
"It Came Upon the Midnight Clear"—Laura Wade Rice	10 cents
"Even These Little Ones"—Junior Pageant	10 cents
Junior Rally Hymn	1 cent
Junior Program Packet (see list in Junior Department)	40 cents

Luther League Topics

These are the best topics ever issued for use at young people's devotional meetings. The Lessons are arranged in accordance with the general plan of the Church Year. They are Biblical and Doctrinal, Historical and Missionary and contain appropriate Daily Bible Readings, Scripture references and illustrative suggestions. They are largely used and deserve to be adopted by every Lutheran Young People's Society.

Issued Quarterly in January, April, July and October

Single copies, 1 yr..$ .25	25 copies, 1 year..$3.75
25 copies, 1 quarter 1.25	50 copies, 1 year.. 6.00
50 copies, 1 quarter 2.50	75 copies, 1 year.. 8.00
75 copies, 1 quarter 3.00	100 copies, 1 year..10.00
100 copies, 1 quarter 4.00	

Luther League Reading Courses

These books ought to be in the library of every Lutheran Sunday School and Young People's Society.

For the list of these courses, see the Education, Intermediate and Junior Departments of the LUTHER LEAGUE REVIEW respectively.

The books can be secured from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia.

Luther League Jewelry

For a list of same and prices, make application to the United Lutheran Publication House, 1228 Spruce Street, Philadelphia.

VOL. XXXVII MARCH, 1925 No. 12

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Subscription price, $1.00 per year for single copies: 75 cents in clubs of ten or more.

Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Sixteenth Biennial Convention

Church of the Redeemer, 19th & Grand Avenue,
Milwaukee, Wisconsin, July 7, 8, 9, 1925

REPRESENTATION.

Any society of whatever name, connected with a congregation or institution of learning of the United Lutheran Church and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Synodical organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a REGISTRATION FEE of $1.00.

CREDENTIALS.

Credential blanks for delegates should be secured at once by State, District and Local Officers from the General Secretary. All credentials should be filled out in duplicate, one part being sent to the General Secretary and the other part retained by the delegate for presentation to the Credential Committee at Milwaukee. Uniform blank forms will be sent upon request. Credentials should be sent to the General Secretary not later than June 1.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. An announcement of same will be made in the near future in the REVIEW.

THE LUTHER LEAGUE REVIEW will furnish official information each month relative to the Convention and after the Convention will publish a CONVENTION NUMBER containing full reports of the proceedings.

Subscriptions should be made now to secure the pre-Convention Number of the REVIEW and also the CONVENTION NUMBER.

Particulars as to hotels and other local arrangements will be furnished in due season by the local Convention committee.

Arrange your vacation to include July 7, 8, 9, and spend it at Milwaukee.

By direction of the Executive Committee.

HARRY HODGES,
General Secretary,
707 Muhlenberg, Bldg., Philadelphia, Pa.

CONVENTION SPECIAL TRAIN NEW YORK TO MILWAUKEE

Via the Pennsylvania Railroad

JULY 6th, 1925

Leave New York, Pennsylvania station	8.00 A.M.
Leave Newark, Park Place	8.08 A.M.
Arrive Philadelphia, Broad St. Station	10.00 A.M.
Leave Philadelphia, Broad St. Station	10:25 A.M.
Arrive Harrisburg	12.53 P.M.
Leave Washington, D. C.	7.45 A.M.
Leave Baltimore, Md.	8.55 A.M.
Arrive Harrisburg, Penna.	11.15 A.M.
Leave Harrisburg, Pa.	1.03 P.M.
Leave Pittsburgh, Pa.	9.00 P.M.

Stopping at all points in Ohio and Indiana.

JULY 7th, 1925

Arrive Chicago, Ill. (Union Station)	8.00 A.M.
Leave Chicago	9.00 A.M. or 10:25 A.M.
Arrive Milwaukee, Wis.	11.10 A.M. or 12.30 P.M.

PULLMAN FARES TO CHICAGO

From	Lower Berth	Upper Berth	Compartment	Drawing Room	R.R. Fares on above train to Milwaukee
New York	$9.00	$7.20	$25.50	$31.50	$39.36
Newark	9.00	7.20	25.50	31.50	39.05
Philadelphia	8.25	6.60	23.25	30.00	34.92
Baltimore	8.25	6.60	23.25	30.00	30.84
Washington	8.25	6.60	23.25	30.00	30.84
Harrisburg	7.50	6.00	21.00	27.00	28.77
Pittsburgh	4.50	3.60	12.75	16.50	19.94

CONSULT THE GENERAL SECRETARY

Advertising

ROBERT URUSSE.

IT has been used in the past, is being used now and will be used in the future, even to a greater extent than it is now. Because every time you talk or write about a person or object, you are advertising that person or object, you are giving it a reputation, either good or bad, by which it will be known.

Now, at this time, let us consider who is the greatest advertiser and the greatest piece of advertising literature ever written. I would say and I firmly believe that God and His Son Jesus Christ is the greatest advertiser and that the Bible is the greatest piece of advertising literature ever written in the history of mankind. When God created the earth and man he did not sit back and let man progress in ignorance of his Maker. No, He kept in personal touch with him. He advertised Himself. As man grew and progressed so that he was able to read and write He gave to a few a greater and a divine knowledge so that they were able to set these facts in writing. They advertised Him. When Christ was on earth He gathered about Him a group of men whom He instructed in the Christian religion, both by the personal touch method and by writings.

We do not have these men with us today, but we still have their writings, their advertisements. Now, if we, the members of the Luther League believe in Christ, if we wish to further the Christian gospel, if we wish to make the Church grow, if we wish to further the interests of the Luther League and make it stand out as one of the greatest organizations of its kind, we must advertise.

Now, coming up to the present time, let us consider some of the advertising successes of the business world. Take, for instance, the Coca-Cola Co. Back in 1880 its first sale was for 25 gallons of syrup which came to $25. This money was immediately invested in advertising, its first bill being $46. Today the present company has paid the original owners $20,000,000 for the Coca-Cola good will which was created through advertising.

Then there is the Wm. Wrigley Co. Its first bill for advertising came to $32 its entire capital. Today it is one of the largest chewing gum manufacturers in the world and its product is known throughout the land.

In the same way the Royal Baking Powder Co. started. It began as a side line to a drug store. It advertised in the local papers. As the demand for its product grew it began to advertise in the newspapers of other cities until its product is also known throughout the land.

Now, if these organizations, whose interest is financial gain, can make a success of advertising, then we, the Luther League can also make a success of it.

Now let us consider some of the mediums which we can use in advertising.

Newspapers.—One of the most common mediums of advertising and one that can be utilized by any organization is that of the newspapers. Everybody or nearly everybody reads the newspapers. And every League can get more or less free advertising in the newspapers, all depending upon the size of the city in which you are located.

Church Bulletin and Bulletin Board.—Another medium is the church bulletin and bulletin board. Every church has a bulletin published and has a bulletin board. See that you have your alloted space on each of these. Write up good articles for them. If your church does not happen to have either of these, why not put up a bulletin board or better still edit a bulletin for your church and let them know that they have a real live body of young people interested in the welfare of the church. That will be good advertising for your League.

Circular Letter or Post Card.—Then too, you can use the circular letter or post card. The next time that you have something special just send out a circular letter or a post card to the members of the congregation. You will be surprised at the results.

Inclosures.—Another method is the use of inclosures. Every church during the year sends out letters to the members of the congregation in regard to certain matters. Why not inclose pamphlets concerning the League, its officers, its organization, leaders and topics for a certain period, etc. You can also send out invitations in this way.

Posters.—Another medium is the use of posters. Ordinary printed posters, picture posters and diagram posters. Put them up in conspicuous places and they will receive a lot of attention.

There is just one other thing which I would like to say before I close and that is that no matter how much work and energy you put in an advertising campaign, it will not amount to anything unless you have good interesting meetings to back it up.

How the Luther League Can Help Solve the Moral Problems of Modern Young People

(REV. S. W. HAHN, PROSPERITY, SOUTH CAROLINA)

"WHAT is your trouble?" the dentist asks the frightened lad who comes trembling into his office. That boy has a problem to solve, a painful one: toothache. The swollen cheek is proof of it. "What is your trouble?" the motorist calls to his grease-covered companion who labors courageously with a car. That motorist has a problem to solve, a real one: a balking car. The dead engine is proof of it. "What is your trouble?" the Luther League ought to call to the young people of America. For the young people of our nation have a problem to solve, a tremendously grave one. Sixty-five thousand young girls disappearing from American homes every year; disgrace and shame written on sixty-five thousand American homes every year; twice sixty-five thousand broken hearts of fathers and mothers who search in vain for their wayward daughters, never to receive a work concerning them! Think of it! Such an army of American girls vanishing as completely as if the earth had suddenly opened her mouth and swallowed them! Would to God that that had been their merciful fate. For they go to places more horrible than a living grave, places of shame and vice unnamable. But this represents only a small percentage of those who actually stain their souls with sin and go to live lives unmentionable. The figures above indicate only those who disappear and can not be found. Where one such disappears, many remain to become the poisonous dregs of society.

A remembrance of the horrifying revelations in the army concerning the percentage of the young men totally unfit for military service because of social sins; a hurried glance at the records of the juvenile courts; a superficial investigation of the number of boys and young men in reformatories and prisons; a half open eye to the manner of living among many of our young men: surely these things will convince us that the young people of America do have some tremendous moral problems to solve. And surely the Luther League, an organization founded in the Name of the Christ who came to save, can not for one moment say that it has no part in the solving of these grave problems.

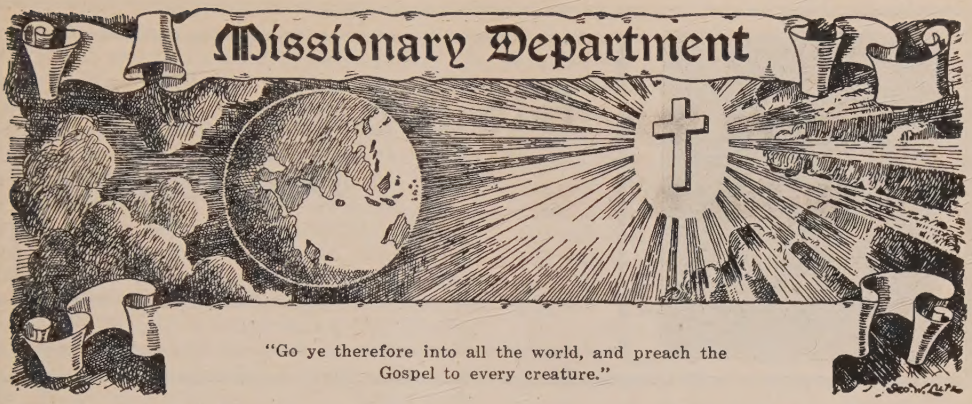
Before we suggest a remedy, let us clearly know something of the disease. The surgeon does not begin to cut for the appendix as soon as a pain appears in any part of the body of his patient. He must know where the pain is and what causes it. Just so the Luther League must know the moral problems before it can offer, or give, any assistance. While there are many problems, only *two* will be mentioned in this brief article. They are mentioned because the author believes them to be at the base of many other problems. They are: 1, *irreligion*, and 2, *impurity*.

Irreligion.—That irreligion is the basic cause for every form of moral problem is the firm belief of every Christian. That the young people of America are sadly suffering from an advanced case of irreligion is openly evidenced by things that they do and many more things that they do not do. By irreligion we mean the absence of God from their lives, the lack of the restraining influence of the Gospel of Christ in their deeds. Too many of our young people are trying to get along without God! An equal number are trying to live by associating with God just occasionally. The absence of God means the presence of the devil. And the presence of the devil means sin and shame. Every rural district, every village, every town, every city has its young people who go to church very infrequently or not at all. Now we do not claim that going to church will solve every moral problem for the young people. It will not. For there are those who go to church who have their acute problems. But we do claim that being in the house of God, listening to the Word of God, is of far reaching value to any young person. It is therefore the business of the Luther League to bring as many of these young people to church as possible. Lest it become a matter of "everybody's business, and consequently of nobody's business," a committee on Sunday School and church attendance ought to be appointed in every League. And this committee ought to *work*.

Impurity.—The other problem of which we want to speak very briefly is the problem of impurity among the young people. Reference has already been made to it in citing the number of young people who sin against

(*Continued on page* 26)

Missionary Department



"Go ye therefore into all the world, and preach the Gospel to every creature."

Here is a borrowed idea for a fine poster or the outline for a short talk on China.

"Facts About China."

C *hanging*
- Young people abroad to study
- Growth of industrial life
- Education of Women
- Christianity making headway

H *onorable*
- Oldest civilization in the world
- Art and literature
- Honesty
- Artistic ability
- Friendliness
- Respect for parents

I *mmense*
- One-fourth of the world's population
- Yangtse longer than the Mississippi River
- Coast line over 2,000 miles

N *ew*
- New Thought Movement
- Western industrialism
- Is Western civilization without Christianity desirable?
- Foreign contacts

A *ncient*
- Compass 2700 B.C.
- Silk industry 4,000 years old
- Great Wall finished 214 B.C.
- Confucius 551 B.C.
- Same educational system 132 A.D. to 1905 A.D.
- Printing 500 B. C.

These two poster suggestions may be of help to you.

"How to Hurt Your League"

1. Refuse to do your best when called on to serve
2. Talk when another is taking part on the program
3. Be irreverent in prayer
4. Not use the Daily Bible Readings
5. Come once and miss twice
6. Never boost

"How to Show Visitors You Are Members."

1. Be here before they do
2. Find the hymn first
3. Tell them who you are and how glad you are they came
4. Pay such attention to the program that they will get a good impression
5. Live during the week what you have learned

The missionary topic for April is "Beneath the Smokestacks." Begin now to gather every bit of material you can to make it an outstanding meeting. The call of the working masses of China to Christian people is tremendous. I recently attended a memorial service of a labor organization here in this country. An old time orator was the speaker of the day. One paragraph from his address may suggest something to you for your topic on Chinese labor conditions. The speaker said, "Down here we sit around tables with oil cloth to cover them—up yonder we sit around the supper table of the King. Here we wear clothes full of patches and often several years old—yonder we will wear the robes of the Lord. Here we live in houses on which many times the rent is past due and sometimes under heavy mortgage—yonder we will live in the palaces of the King." Of course, it brings peace to many a heart in America and China to dream of those things to come. But when Jesus said, "I am come that ye might have life and have it more abundantly," he certainly did not forget men's condition on earth. You simply cannot separate one's character, one's home, one's outlook on life and one's uplook to God from the daily work which earns his daily bread.

"A group of interested Christians tried to give a Christmas party to some silk-mill girls of Shanghai, China, a few years ago. One hundred and twenty of them came—one hundred and twenty morsels of dismal humanity. Most of them had bound

(*Continued on page* 11)

Life Service Department

"Wist ye not that I must be about my Father's business."

DID YOU?

Did you observe "Life Service Day of Prayer" on February twenty-second? Or did you not even know that there was such a Special Day? Well, if you didn't know there was, it may be well now to use some reminder that there will likely be another about the same time next year. Perchance you would have us tell you here "all about" the Day, or do what many are doing, write us asking that we tell them personally just what we have been telling them in these columns for months past. Did you file the copies of your REVIEW? Or did you stick them away in a dusty corner or throw them into a box? Now will you please gather those copies together and read what is there written in this department on the Life Service Day, its plans, the literature suggested, etc., and you will know fairly well what it's all about?

To those more wide-awake, up-and-doing Leaguers, may we urge the prompt return to this office of all signed Life Service Cards. We shall arrange for the added services of a helper for a few days for the classification of these cards and for the mailing of the duplicates to the respective Boards of our Church for follow-up work.

HAVE YOU?

Have you offered your personal services to your pastor in his extra heavy work in winning souls during the next few weeks preceding Easter? Has your League consulted with him and offered its services? How many persons have you won to your Master? (Or perhaps the Master you serve is mammon—earthly pleasure, ease, indifference or what not.) Are you gathering or scattering? You cannot do both, it is either or. It is not too late to take an inventory of yourself and your spiritual health and soul winning powers. You are not here merely to occupy space. You are bought with a price. You are called to be sent so let this mind be in you which was also in Christ Jesus. His meat was to do the will of His Father and accomplish His work. This is worth-while life service.

THE LEAGUE AND HIGH SCHOOL GRADUATES

The writer of these lines gave a talk to a class of graduates the past week and he tried not to fail in holding before them lofty aims and a noble purpose in life as well as to urge further preparation for the fulfilling of their mission in life. We wondered how many Leagues are making any effort whatever to get our splendid Lutheran schools and colleges before the High School graduates. The least that should be done is to send the list of names of these classes, with correct addresses to several of the nearest Lutheran colleges. The College will appreciate your thoughtfulness and your League will be doing a distinct service.

CONSECRATION, PLUS EDUCATED MIND

The Sixth Annual National Council of the Student Volunteer Movement met in Croton-on-the-Hudson in New York just before 1924 bade us farewell. This Council set forth some thoughts which are challenging at once both to Church leaders and the youth. As much as a far greatly increased number of volunteers for Christian service is needed, this fact seems quite definitely to stand second to the one which points out that better qualified and better trained volunteers is even more essential and pressing. More intensive training, more specialized knowledge is the crying need.

While sincerity and faithfulness are two noble and necessary qualities for those planning to enter some field in the work of the Church, they are by no means the only requirements or even the most important. If sincerity would include thorough consecration and devotion to our Master, then one of the foremost faculties and qualities would be met; but one might be sincere in his errone-

ous and perhaps positively wrong and sinful ideals and be faithful in propagating the same. While God does and can accomplish wonders with the commonplace and "hath chosen the foolish things of the world to confound the wise,"—"hath chosen the weak things of the world to confound the things which are mighty," He will not be at loss to know how to use to good advantage the best and most thoroughly prepared, consecrated intellects. The world is suffering from desecrated sin-saturated intellect; it must be healed by the aid of consecrated, God fearing intellect.

"The ministry of religious leadership . . . is rightly highly honored. . . . There is no reason to think that a weak or ignorant man is rendering better Christian service in the ministry than he would be elsewhere. On the contrary, so important is the task of leadership, so dependent on the leader are the rank and file of Christians, that one contemplating the Christian ministry should ask himself in all seriousness whether in character and education he is worthy of the trust committed to him. . . ."

In planning for Christian life-work the long road of preparation should be kept in view. Good leadership needs the best of training. Those who would serve the Kingdom in a time such as is ours need to be prepared workmen.

MONEY AND SERVICE

Roger W. Babson

From Congregational Education Society.

One glorious advantage of youth is the ability to look ahead and largely plan the future and life's work. Most of you desire to be in a business or profession where you can have the comforts and many of the luxuries of life, together with life's pleasures and recreations. You probably believe that if you can secure enough money most of your problems will be solved and you will live happy ever after. You, therefore, naturally look to that business or profession for your life work which will give the greatest money return. That is perfectly natural, too. Furthermore, it is right to desire the necessities, many luxuries, and the real pleasures of life—but the belief that money alone can supply these things is a very different question.

I have personally known and talked with many of the leading business men of this country. The real pleasures they have derived from their business have been from the service rendered rather than from the money made. The money came as a result or reward of service. Hence, service is more productive of real happiness than money. Statistics show very clearly that this is true. Moreover, I say this not from any theoretical viewpoint, but from an everyday knowledge of men who lead in both business and professional life.

If one will take the one hundred leading commercial houses of New England of one hundred years ago, he will find that only five per cent of them are surviving today. But if one will take the one hundred leading educational institutions of that same period he will find that ninty-five per cent of them are existing today. Just consider what this means! When one studies to discover the reason for this remarkable fact only one satisfactory answer is available, namely: As the commercial houses became more prosperous, and as the men who founded them passed beyond, they attracted a different type of men who were keen for money, but lacked vision. The more prosperous these houses were the greater temptation they offered and the more worldly minded were the men drawn to them. The very prosperity of those firms was their downfall.

With the educational institutions the situation was different. They presented no opportunity for profit. The salaries paid were low and as a result only men and women came into these educational institutions as leaders and teachers who were filled with the spirit of service, and who desired to be of use to humanity. The lower salaries which our educational institutions have been compelled to pay have served as a screen, keeping out the money seekers, and attracting men who desired to render service. This aim of service, rather than money, has been their salvation and is the reason why they today exist and have grown after this hundred years of effort.

Thus we find that service can bring more real happiness than money and also produce more permanent results. I, therefore, say to you young people that if you sincerely want to get the most out of life choose an occupation or business where you can render a real service to others. Many men are today sacrificing their future—and the future of their families—by being in business just for money.

There probably is no opportunity which holds a higher aim of service than the many lines of full-time Christian work such as the ministry, religious education, and the directing of young people,—also, Christian service work both in our cities and rural sections, and Christian service in foreign fields. The financial rewards for such work are sufficient to supply the needs and some of the luxuries of life; but the rewards in happiness and contentment and the satisfaction of a life being well spent, far outweigh any money consideration. Plan to give the most out of your life and thus you will receive the most for your life.

Methods

LUTHER LEAGUE GOALS
as suggested by
THE LUTHER LEAGUE OF AMERICA

GENERAL.

1. The holding of weekly devotional meetings at which the Luther League Topics are used.

2. The holding of regular monthly business meetings (exclusive of summer months).

3. The holding of monthly socials (exclusive of summer and Lent).

4. A net increase of members in good standing of 10 per cent.

5. One joint meeting during the year with the Junior and Intermediate Leagues or with the young people of the Sunday School or the Confirmation class.

6. At least one regular delegate at the state convention.

7. At least one regular delegate at the district convention (where districts exist).

8. Dues paid monthly to the higher bodies.

9. A new League organized and assisted in organizing (Junior, Intermediate or Senior).

EDUCATION.

10. 100 per cent. of the members daily reading the Bible.

11. 100 per cent. of the members regular church attendants. Luke 4:16 (absence due to sickness or other legitimate reasons taken into consideration).

12. 20 per cent. of the members reading the Reading Course and 10 per cent. completing five of the books.

13. 50 per cent. of the homes represented in the League receiving the LUTHER LEAGUE REVIEW.

14. 25 per cent. of the homes represented in the League receiving the *Lutheran*.

MISSIONS.

15. Some definite work done for two of the three following causes: Inner,—Home—Foreign Missions.

16. Mission Study Group organized and 50 per cent. of members attending.

LIFE SERVICE.

17. At least one yearly meeting held at which the causes of the ministry, the diaconate and the mission field are presented.

18. Part time worker for church in training.

19. Full time worker for church in training.

20. Annual Life Service Day as outlined by the Luther League of America observed.

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A SUGGESTED LIST OF BOOKS FOR LEAGUE MEMBERS AND WORKERS

FOR GENERAL READING.

The Way of Salvation in the Lutheran Church.—Gerberding.

Lutheran Teachings.—Stump.

I Believe.—Hunton.

The Lutheran Church in American History.—Wentz.

From Genesis to Revelation.—Berry.

The Sunday Problem.—Pfatteicher.

MISSIONARY.

The Why and How of Foreign Missions.—Brown.

Japan On the Upward Trail.—Axling.

The Child and America's Future.—Stowell.

China's New Revolution.—Hutchinson.

Adventures in Brotherhood.—Giles.

LIFE SERVICE.

What Shall I Do with My Life?—Donnelly.

This Mind.—McDonnell.

Guide Posts to Life Work.—Fleming.

The Christian and His Money Problem.—Wilson.

Making Life Count. (For Intermediates.)

FOR WORKERS WITH INTERMEDIATES.

The Boy Problem.—Forbush.

The Girl and Her Religion.—Slattery.

Girlhood and Character.—Moxcey.

MISSIONARY LIBRARY FOR INTERMEDIATES.

The Shepherd of Aintab.—Riggs.

Livingstone: The Pathfinder.—Matthews.

Torchbearers in China.—Matthews.

Land of All Nations.—Seebach.

Brother Van.—Brummitt.

Uganda's White Man of War.—Fahs.

Ann of Ava.—Hubbard.

The Moffatts.—Hubbard.

FOR THE JUNIOR LEADER.

Child Nature and Child Nurture.—St. John.

Projects in Religious Education.—Hartley.

Missionary Education of Juniors.—Hutton.

The Sand Table.—Ferris.

Pictures in Religious Education.—Beard.
Stories and Story-Telling.—St. John.
How to Tell Stories to Children.—Bryant.
The Use of Stories in the Church School.—Eggleson.

MISSIONARY LIBRARY FOR THE JUNIORS

Friday's Footprints.—Seebach.
Other People's Children.—Seebach.
The Marigold Horse.—Seebach.
India Inklings.—Applegarth.
Some Boys and Girls in America.—Applegarth.
Next Door Neighbors.—Applegarth.
Lamplighters Across the Sea.—Applegarth.
The Magic Box.—Ferris.
Under Many Colors—Scherer-Singmaster.

BOOKS OF STORIES FOR JUNIORS.

Graded Bible Stories.—Mutch.
Best Bible Tales.—Hurst.
Through Story Land with the Children.—Faulkner.
Missionary Stories for Little Folks.—Applegarth (Junior).
Missionary Stories for Little Folks.—Applegarth (Primary).
Tell Me a True Story.—Stewart.
Tell Me a Story of Jesus.—Stewart.
Merry Tales for Children.—Bailey.
In the Land of Punch and Judy.—Stewart.
World Stories Retold.—Sly.
Children's Book of Christmas Stories.
Children's Book of Thanksgiving Stories.
Children's Book of Patriotic Stories.

SHORT STORIES FOR THE INTERMEDIATES.

Stories for Special Days in the Church School.—Eggleson.
Fireside Stories for Girls in Their 'Teens.—Eggleson.
Around the Campfire with the Older Boys.—Eggleson.

DRAMATIZATION

Church Pageantry.—Miller.
Dramatization of Bible Stories.—Miller.
Dramatized Bible Stories for Young People.—Russell.
Dramatized Missionary Stories.—Russell.
Short Missionary Plays.—Applegarth.
More Short Missionary Plays.—Applegarth.

FOR THE SOCIAL COMMITTEE.

Phunology.—Harbin.
A Year of Recreation.—Owen.
Good Times for Girls.—Moxcey.
A Handbook of Games and Programs.—La Porte.
Games for the Home, School, Church and Gymnasium.—Bancroft.
The Icebreaker and the Icebreaker Herself.—Geister.
The Fun Book.—Geister.
It Is to Laugh.—Geister.
Let's Play.—Geister.
Books of Games and Parties.—Wolcott.

MISSIONARY DEPARTMENT

(*Continued from page 7*)

feet, and the tips of their fingers were white from constant dipping into the hot water in which the cocoons are handled. These children ranged from six to twelve years of age, and were probably familiar with the mills from their earliest days, for mothers frequently bring their babies and place them among the piles of cocoons between feedings. Then when the child is old enough, it is taught to sort the cocoons and pull off the waste, and so it spends the long days, sitting on a little stool in the dark, dusty, unheated room, picking endlessly away. The youngsters at this Christmas party were curious as to what was in store for them. But the best efforts of the most accomplished recreational leaders of the city could do nothing to arouse them. They had utterly been beaten down by the monotony of the factory. Their young strength had been mortgaged even before they were born."

"Sir, you bring us the Christian Gospel, which is very good. But, sir, the condition of the men in the mines is very bitter."

"It is better since you struck, isn't it?"

"Yes, they have quit beating the men, but we work long hours and get small pay."

"Don't you get thirty cents a day and your board and lodging?"

"No," replied the engine-driver. "My pay is now twenty-eight cents. I get one meal from the company, but I have my family here and rent my own house. Some of the men get less and work more. These men that you have just seen digging will work until 4:30 tomorrow morning. They get one meal served them in here, eat when they go out and just before they come in. They are fed and housed by the company, which pays them besides fifteen cents a day. Some really work as much as fifteen hours; and when you add an hour for meals and eight for sleep, there is nothing else in life. Even on a twelve-hour shift one has little time or energy left.

"Most of us have been here for many years. I came soon after the mines opened. Very few new toilers have come in recent years. Three thousand men are toiling at these underground tasks, and our lot is bitter and hopeless. Twice a month we have a rest day, but we often lose that by a change of shifts when the day workers change with the nightworkers. You see we can't often go to the church where they preach the good Gospel you bring."

"The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face."

The Social Meeting

LUTHER LEAGUES HOLD NO SOCIAL MEETINGS IN LENT

The Cross

Blest they who seek
While in their youth,
With spirit meek
The way of truth.
To them the Sacred Scriptures now display
Christ as the only true and living way,
His precious blood on Calvary was given
To make them heirs of bliss in Heaven;
And e'en on earth the child of God can trace
The glorious blessings of his Saviour's grace.
For them He bore
His Father's frown,
For them He wore
The thorny Crown,
Nailed to the Cross,
Endured its pain,
That His life's loss
Might be their gain.
Then haste to choose
The better part,
Nor dare refuse
The Lord thy heart;
Lest He declare:
"I know thee not,"
And deep despair
Should be thy lot.
Now look to Jesus, who on Calvary died,
And trust on Him who there was crucified.

General Secretary's Letter

Dear Luther Leaguers:

Since my last letter, the Executive Committee has met in annual session and from the reports submitted learned that the Luther League of America has had the most prosperous year in its history.

The Committee decided to recommend to the Milwaukee convention the continuation of the Sustaining Membership Fund.

A representative of the Foreign Mission Board suggested the erection of the Administration Building of the Andhra College, India, as a missionary objective for the Luther League of America, the same to cost twenty-five thousand dollars. This college is to be built by the United Lutheran Church. The Executive Committee will recommend this to the Milwaukee Convention.

The Life Service Department reported that it had in its possession several thousand cards signed by young people contemplating definite Christian life work. Duplicates of these were sent to the boards concerned.

Our Intermediate Department being the only agency in the church with an adequate program for the 'teen age, when, statistics show, that the Church sustains its greatest losses, it was decided to employ a full time Intermediate Secretary. The Boys' Work Committee of the United Church is ready to cooperate with our Intermediate Department.

Now that the Junior question has been settled by the Church, the Junior Department is endeavoring to coordinate its program with that of the Light Brigade.

The Committee of Six, composed of representatives of the Parish and Church School Board, the Women's Missionary Society and the Luther League, have had a meeting and adopted the following:

1. That for the last six months of 1925 the same monthly missionary topics be used by the Light Brigade and the Junior Luther League, the same to be provided by the Women's Missionary Society.

2. That the editors of the two organizations be authorized to consult on the remaining topics for 1925 and others as they deem advisable.

3. That the editors make a study of the topics as submitted by the Interdenominational Young People's Commission for 1926 with a view to providing a coordinated program for that year.

The theme "Christ First" was chosen for the Milwaukee convention, based on Colossians 1:18. The program is planned to demonstrate each department from the standpoint of the theme.

The Convention will be held in the Church of the Redeemer, of which the Rev. W. W. Kennerly is the pastor. The headquarters will be the Wisconsin Hotel. The banquet will be held in Gimbel Brothers' Grill Room.

Most of the units of the Luther League of America, having set up for themselves standards of efficiency, petitioned the Executive Committee to arrange one for the Luther League of America.

While the Committee was of the opinion that such standards were legalistic rather than evangelical, it arranged a series of "Luther League Goals," which appear in the Methods Department.

We have had in our possession for a number of years the manuscript for a Hand Book compiled by Dr. Kuhns, waiting for funds to publish it.

Since it was written, times have changed, young people's societies have changed and methods have changed, so the Literature Committee was empowered to revise it where necessary, and if possible, print some of its chapters in leaflet form.

In view of the Milwaukee Convention, the General Secretary was empowered to substitute the Department Secretaries for himself in visiting the conventions of the state and synodical leagues.

Mr. John Greiner was elected to the Committee to fill the unexpired term of Dr. Wm. C. Stoever, deceased.

The Committee of course attended to many other minor details, but the above are those of general interest.

The Literature Committee met in Philadelphia at the same time and arranged the 1926 Topic Scheme.

The Presidents of the state and synodical units have received the annual letter from this office acquainting them with the plans

(*Continued on page* 15)

HARRY HODGES, Editor. Philadelphia, Pa. Send all articles, communications and news items to 707 Muhlenberg Bldg., Philadelphia, Pa.

Luther League Review

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A LENTEN THOUGHT

ROBERT LANSING

The Sermon on the Mount is a code of morals which differs from every code which had been produced before it was declared, and is incomparably superior to any other code ever given to mankind. The word "morals" comes from the Latin *mores*, the plural of *mos*, which means custom, habit, or way of life. We have extended, or, rather, limited this meaning by giving to it an idea of right—that is, a right way of living. But who is to judge what is the right way to live? The Hindu, the Chinese and the Mohammedan each has a different conception of right living, and so each has a different moral standard. And their moral standards are very different from that of Christendom.

What we consider right they may consider wrong and what we may consider wrong today may have been considered morally right two centuries ago. Morality differs with racial traits, and environment, the state of civilization and the character of religion. Without a certain degree of intellectual development there can be no such thing as morality in the modern sense. Among barbarous races the primitive conception prevails and customs take the place of morals.

Religion and morality are by no means the same thing. Religion pertains to man's relation to God; morality to man's relation to man. There is a tendency in these days to confuse these two, and make them synonymous. It is wrong to do so, and produces misunderstanding and error. A man's way of life may be right toward man but wrong toward God. A man may be moral though irreligious. His sole motive for acts may be man, not God.

I think that we shall agree that the first duty of the church is to teach man's relation to God, and certainly one phase of such relation is that man should live rightly because God loves righteousness. But we must recognize this fact also: That a man, to please God, must be moral because he wants to be, not because he has to be. The laws and government compel morality, but that is not the morality God desires; and so it's not, it seems to me, the morality which the church should strive after. There is the higher type which is essentially religious.

It is a fact to be deplored that society today tends toward materialism and even the church is drifting away from spirituality. The tendency is to materialize the church, to make of it a place for social meeting, of intellectual profit and even of entertainment.

Although morality and religion are distinct, they are, nevertheless, closely akin, for the same motives should induce both. In that particular, therefore, all morality is a proper subject of religious effort. If the church inculcates right motives so that men's attitude toward God and toward their fellows is right, then the highest good will be accomplished for the community. The details of morality, men's acts, will need no watching, for men will look at laws in the right way. Motive always has been and always will be the great fundamental force in human life. It is that which must be directed, otherwise the outward act will be wrong.

To show the distinction between the precepts relating to action and those relating to motive one need only compare the Ten Commandments of Moses with the Two Commandments of Christ. The first four of the Mosaic Commandments are religious; the six others are moral. All have to do with human action. The first of Christ's Commandments is religious, the second moral. Both have to do with motive. Commandments of action, both religious and moral, may be enacted into human laws and their violations punished by government. Commandments of motive deal with men's

thoughts and cannot be incorporated in statutes and enforced by human authority. Only God in His own way can punish those who violate them. It is evident that the Commandments of motive stand on a much higher plane than the Commandment of action, and that, while constituted government may take care of the morality of action in a community or a nation, the morality of motive is especially the province of the Christian church.

With a comprehension of these two types of morality we should be prepared for the assertion that the Sermon on the Mount is a code of morals of motive. This becomes very apparent when Christ's words are analyzed, and we note the contrasts which He makes between His declarations and the Mosaic and rabbinical laws.

Very briefly to outline this remarkable code of the morals of motives: The Sixth Commandment of the Mosaic code, "Thou shalt not kill," is supplemented by forbidding man to cherish anger in his heart since anger is the chief motive for murder. Of the Seventh Commandment, which has to do with impurity, Christ shows the motive, and declares that in itself it is immoral. Concerning oaths, which were frequently used by the Jews of Christ's time, the Lord points out their folly and condemns the wrong motive which induced their use.

The old Hebrew principle was: "An eye for an eye and a tooth for a tooth." It was the fundamental idea of the entire system of the Jewish criminal law. Christ does not deny that the application of the principle is legally just, but He attacks the motive—revenge—which induces a man to appeal to that law. He declares that the motive is utterly wrong and that the true attitude toward one who had injured you is that of forgiveness.

Christ thus builds up to the words which crown this portion of His discourse, "Love your enemies," which impress the great central precept of His code of morals: That in all man's relation with man, love should be the supreme and controlling motive of his every act and thought.

Charitable giving He places upon the motives of love and generosity, and He condemns public and ostentatious giving as based upon a wrong motive—namely, the desire to gain praise for generosity. The result of the act in both cases may be the same, but the motives differ.

In dealing with the subject of prayer, Christ declares that the motive for prayer should be personal communion with God; and He characterizes prayer in public places, as practiced by the Pharisees, as hypocrisy induced by the motive of seeking a reputation for piety and so gratifying self.

Fasting—the other form of what may be termed private worship—Christ shows was frequently based upon a motive of pride in having the act known, and He declares that the true motive should be a desire to honor God alone; and that all publicity should be avoided, making a wrong motive impossible.

Now we come to the very heart of this great code—the Golden Rule, which is essentially, a law of motive. It is the exact opposite of the Mosaic law of action, which was, in fact, "Do unto others as they have done unto you." Yet Christ declares, in seeming paradox, that the Golden Rule "is the law and the prophets." Clearly He means that it is the rule of motive which should govern the application of the Mosaic law and the precepts of the prophets.

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GENERAL SECRETARY'S LETTER

(*Continued from page* 13)

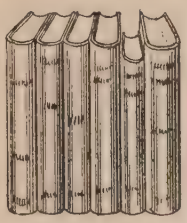
for the year. All treasurers have received bills for 1925 dues. Indiana paid in full at once and the following sent instalments in January: New York, Iowa, Illinois, Ohio, South Carolina, North Carolina and Connecticut. Statisticians have received statistic questionnaires, publicity stickers, convention posters and credentials. Reader, if you have not received yours, apply to your statistician for it.

The Pennsylvania Railroad Company have offered to attach a special car to a train in New York City which will arrive in Milwaukee in time for the convention, gathering up the leaguers enroute, provided we secure a certain number. See page 4 for the particulars, appoint some one to take charge of the same in your city and have him communicate with this office.

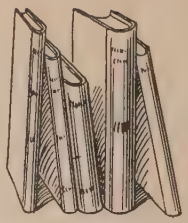
The editorial which appears in this issue is from the pen of the former Secretary of State. It appeared in the *Forum Magazine* and is used with its permission. It merits reading.

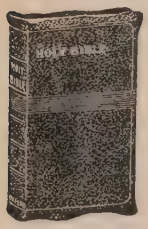
We are in the blessed season of Lent, the purpose of which is a deeper consecration to God, along the way the Man of Sorrows trod—the way of sacrifice—the recognized

(*Continued on page* 26)



Educational Department





DAILY BIBLE READINGS.

"A moment in the morning, take your Bible in hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And like flowers of hope will blossom into beauty in your heart;
The precious words, like jewels, will glisten all the day
With a rare effulgent glory that will brighten all the way."

—❦—

THE PRAYER BEFORE THE READING.

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

THE PRAYER AFTER THE READING.

"Almighty and everlasting God, Who of Thy great mercy in Jesus Christ, Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness: grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh and overcome the world; and serving Thee in holiness and pureness of living, may give Thee continued thanks for Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."

THE OLD TESTAMENT IN STORY

MARCH

Sunday, March 1.—The Passover.—Ex. 12:1-51.

Monday, March 2.—Crossing the Red Sea.—Ex. 13:20, 14:31.

Tuesday, March 3.—Giving the Manna.—Ex. 15:22, 16:36.

Wednesday, March 4.—Conflict with Amalek.—Ex. 17:1-16.

Thursday, March 5.—Giving the Law.—Ex. 19:1, 20:26.

Friday, March 6.—From Sinai to Kadesh-barnea.—Num. 11:1, 12:16.

Saturday, March 7.—Spying out Canaan.—Num. 13:1, 14:10.

Sunday, March 8.—The Vision and Death of Moses.—Deut. 34:1-12.

Monday, March 9.—Joshua and the Second Spying.—Josh. 1:1, 2:24.

Tuesday, March 10.—The Passage of Jordan.—Josh. 3:1, 5:12.

Wednesday, March 11.—The Conquest of Jericho.—Josh. 5:13, 6:27.

Thursday, March 12.—League with the Gibeonites.—Josh. 9:1-27.

Friday, March 13.—Final Conquest of Canaan.—Josh. 11:1-23.

Saturday, March 14.—Joshua's Last Message and Death.—Josh. 24:1-33.

Sunday, March 15.—Incomplete Victory of Israel.—Judg. 1:1-36.

Monday, March 16.—Judges, Othniel, Ehud and Shamgar.—Judg. 2:16, 3:31.

Tuesday, March 17.—Deborah and Barak.—Judg. 4:1, 5:31.

Wednesday, March 18.—Gideon.—Judg. 6:1, 7:25.

Thursday, March 19.—Tola, Jair and Jepthah.—Judg. 10:1, 11:40.

Friday, March 20.—Ibzan, Elon and Abdon.—Judges 12:1-15.

Saturday, March 21.—Samson.—Judg. 13:1, 16:31.

Sunday, March 22.—Ruth and Naomi.—Ruth. 1:1, 2:23.

Monday, March 23.—Ruth Rewarded.—Ruth. 3:1, 4:22.

Tuesday, March 24.—Birth and Early Life of Samuel.—I Sam. 1:1, 2:36.

Wednesday, March 25.—Eli and His Wicked Sons.—I Sam. 3:1, 4:22.

Thursday, March 26.—Ark of God with the Philistines.—I Sam. 5:1, 7:17.

Friday, March 27.—A King Demanded and Chosen.—I Sam. 8:1, 10:27.

Saturday, March 28.—Saul as King.—I Sam. 13:1-23.

Sunday, March 29.—Jonathan's Great Victory.—I Sam. 14:1-52.

Monday, March 30.—Saul's Incomplete Obedience.—I Sam. 15:1-35.

Tuesday, March 31.—David Chosen King. —I Sam. 16:1-23.

SENIOR READING COURSE

China's Real Revolution.—Hutchinson	$ .75
Adventures in Brotherhood.—Giles	.75
Our Church.—(U. L. C.)	1.00
The Lie of the Age.—Scheeler	.75
Guide Posts to Life Work.—Fleming	.50
The Christian and His Money Problem.—Wilson	1.50
Adventures in Friendship.—Grayson	.75

SENIOR LUTHER LEAGUE READING COURSE

Our Church.—Composite Authorship.

A handy volume full of information about the life of our Church, its history, development and importance. Such authorities as Dr. H. E. Jacobs, Dr. Knubel, Dr. Voigt, Dr. Clutz, Dr. Scherer and others have contributed to this first of the "Key Books" about our Church and its undertakings and accomplishments.

China's Real Revolution.—By Paul Hutchinson.

China is in a state of disorder, of revolution, not only political and military but also religious revolution. Recent movements among the students, the women, in homes, factories and churches are significant, and it is these movements that are discussed most interestingly and informingly in this study of "China's Real Revolution." It is a timely book with China as the basis of our mission study this year.

Adventures in Brotherhood.—By Dorothy Giles.

What is the Christian's attitude toward his fellow man? Is he ready to give his sympathy? To cast aside racial prejudice? To discard tradition, to overcome the barriers of language, caste and creed? Can legislation or "Americanization" surmount these difficulties? This book treats these questions simply and interestingly and convinces the reader of the only sure solution of these problems.

The Lie of the Age.—By William Scheeler.

This is a story which is not all fiction. Written in delightful, readable style, it shows the danger of some of our young students becoming infidels while in college. Remedies must be found and tested, for our young people must be educated. The story is gripping, the danger is emphasized. A standard Church School is the author's suggestion for a remedy.

Guide Posts to Life Work.—By Wallace B. Fleming.

A little book of nine talks with young people on choosing their vocations. They contain helpful advice and guidance expressed in a tactful and appealing manner. The motives, the importance of a wise and right choice of vocation, the attainment of the goal for which one starts, disappointments, all have a place in these talks to young people.

The Christian and His Money Problems.—By Bert Wilson.

In these days when stewardship plays so important a part in our lives, this book will be most useful as a handbook on the subject. It deals with the problem of the use of money and the privileges and duties of a Christian steward. It shows how the extension of the Kingdom of God depends upon the Christian, his money-making, money-saving and money-spending.

Adventures in Friendship.—By David Grayson.

Short talks on the good that can be done and can be spread through the ordinary little kindnesses and courtesies which are natural to some people and can soon be made natural with us all. These stories all show the real meaning of "Friendship" and its contagion when one is exposed to it in its truest form. The stories are gripping, appealing, fascinating, instructive.

TOPICS

April 5, 1925.

PALM SUNDAY

WHAT SHOULD THE CHURCH EXPECT OF ME?

II Tim. 2:1-7; 15-26

DAILY BIBLE READINGS.

Mon.—Heb. 10:19-25	Thurs.—Eph. 4:1-16.
Tues.—Psalm 137:1-6.	Fri.—II Cor. 9.
Wed.—Acts 2:41-47.	Sat.—I Peter 5:1-7; I Cor. 9:7-14.

HINTS FOR LEADERS

Let this be a Consecration meeting. The entire program can be effectively arranged on such a plan. A part of the constitution that states the purpose of the League could be read. An arrangement in the form of a pledge of the Confirmation vow could be used. This could be read by the leader and the entire League answer in unison to the responses.

Have a number of prayers. Let them use as their thoughts, Strength to Live Christian Lives, Giving of Self to the Lord for Service, and Christian Stewardship.

Give proper teention to the newly Confirmed. See that the entire class is immediately enrolled in the League. Designate some special place for them to sit at this meeting.

Palm Sunday hymns are appropriate.

TOPIC

This is the time of the year when large numbers of young people consecrate themselves to Christ their Saviour. The Service of Confirmation is an important one. Those who have already made their vows ought yearly at this time to mentally and spiritually renew these obligations for their own good as well as encouragement for those just entering into the new covenant relationship with their God.

The Christian needs a constant reminder of his duties. Life as a servant of Christ is continuous. The Apostle Paul realized this and often sent to his followers a kind word of warning. He pointed out the pitfalls and revealed to them the consequences. Timothy, a special charge of the Apostle's, was beautifully reminded of what was expected of him as a follower of the Christ in the Epistles bearing his name.

Paul expected two things of his companion and the same two are expected of everyone identified with Christianity. These two requirements are to be a good soldier and a good servant.

GOOD SOLDIER

The Church expects each of its members to fight constantly and faithfully all those desires that war against the ideals that are given by Christ and His message of Salvation. "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." II Tim. 2:22. No one can claim as long as he lives that he has won the entire victory and need not be on guard. The Christian's warfare continues until he is called to his eternal home. There is no time when he can afford as a good soldier of Jesus Christ to let up from being diligently on the watch. When he thinks and believes he is strongest the arch enemy is on the attack.

Good soldiers always have their weapons polished, well oiled and ready for every conflict. The Christian should be just as well prepared. Preparedness is one of the virtues of a good Christian. And the Church looks to her sons and daughters to be true to their obligations.

GOOD SERVANTS

The good soldier is not fighting alone. He has companions on every side. Some of them are stronger and others are weaker than he. He may be more faithful in one phase and the others stronger in another part of the work. All are working for the same success and all are cooperating one with the other.

The weak are made strong by the good example of others and the strong are encouraged by the friendship of the weak. Each is rendering a service that is helping the great cause of victory. The more one does in assisting the furthering of God's work of love, righteousness, joy and peace, he is doing the part of a faithful and good servant of the master Christ Jesus. When the Church has succeeded in teaching all her sons and daughters to be good soldiers and good servants for the cause she will advance by leaps and bounds. Assist the Church by your resolution now.

—

April 12, 1925.

EASTER SUNDAY

WHAT DOES THE RESURRECTION OF JESUS MEAN TO ME?

I Cor. 15:1-20, 49-58.

DAILY BIBLE READINGS.

Monday.—Despair Changed to Thanksgiving and Joy. Luke 24:13-48.
Tuesday.—Christ Can Give Endless Life. Heb. 7:14-28.
Wednesday.—He Has Promised a Home Beyond Death. John 14:1-4.
Thursday.—A Better Body Awaits Us. II Cor. 5:1-9.
Friday.—There Will Be a Judgment Beyond Death. II Cor. 5:10-21.
Saturday.—A Vision of Heaven. Rev. 22:1-5.

HINTS FOR LEADERS

Permit the Easter message to tell its own story. Have the different parts of the Easter story read or told. Collect all related passages from the Epistles and have them also read and explained. An effective program can be arranged with Scripture readings.

There is a wealth of Easter carols. Plan an Easter Song Service. You can have an entire program of hymns and carols. You have in the hymn books hymns that will be appropriate as Scripture lessons and prayers. These can be used in opening the meeting. The subject can be Easter and this thought can be carried out by singing a number of the most familiar hymns.

Advertise this meeting by posters and announcements in the organizations of your church as well as in your local papers.

TOPIC

The most wonderful message that has ever been spoken is that of the resurrection. If there had been no risen Lord the life of Christ would mean nothing to the world and salvation would still be by the law. Many have attempted to destroy the belief in the Easter message, but God's eternal truth will remain until this world is changed into the everlasting one of Christ.

The resurrection fact is a beautiful one. It is different from what the mind of man would conceive. This is the reason that many are not willing to accept it. Religion given by revelation of God Himself ought not and is not according to the imaginations of the mind of man. God is greater and so are His plans.

In order to get the real facts of the Risen Lord it is necessary to sit down and read the accounts from the Bible and use the references from the Old Testament, showing how the facts are fulfilled, and those of the New Testament revealing how the Apostles believed and preached the message of the Christ of Calvary.

Christ suffered, died and arose again because He loved lost humanity. There was no one on earth who deserved that God should send His own Son to such a life of shame and suffering. The sinful world was due nothing but punishment for all the sins of the ages. But the inestimable love of God was made manifest in the gift of His Son to be crucified for our justification and salvation. The mind of man has been seeking for generations the purpose of God in dealing so graciously with fallen man. The only answer is His love.

The resurrection means to every sinful creature justification. The price of the cross paid for all sins past, present and future. This justification must be appropriated by accepting the sacrifice of Christ for yourself. The ransom was paid with blood and not with silver and gold. The blood of the God-man was the only thing that would satisfy the justice of God. The precious blood of Christ was shed for each individual in the world.

The acceptance of Christ as your personal Saviour logically gives you salvation. The eternal God does not see your sins, but the Christ who suffered on Calvary stands in your stead and pleads for you. Therefore, faith is the chief part in the religion of Christianity. The individual is saved or lost according to his faith.

The resurrection means all to the saved and nothing to the unsaved. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." I Cor. 1:18. The Apostle Paul realized the necessity of the resurrection and faith in that act of Christ and he preached it with all the power of his life. The world today knows the facts, and you as a Christian are called upon to live them. Your life shows whether you know and believe the truths of the Risen Lord, and eternity will know what they mean to you in this life.

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April 19, 1925.

FIRST SUNDAY AFTER EASTER

MY CHURCH (CONGREGATION): ITS HISTORY AND DEVELOPMENT

Acts 1:1-8, I Tim. 3:14-17.

DAILY BIBLE READINGS.

Monday.—Beginnings of the Christian Church. Acts 2:1-22.
Tuesday.—Early Persecutings. Acts 8:1-4.
Wednesday.—Heroes. Acts 5:24-32.
Thursday.—Loyalty to the Scriptures. Acts 17:10-12.
Friday.—Love for men. Romans 9:1-5; 10:1.
Saturday.—Centered in Christ. Gal. 2:19-21.

HINTS FOR LEADERS

Plan this meeting for the entire congregation. Let all societies and organizations in the congregation take part. Make it an historical program concerning the local development of your congregation. There are many interesting facts about every congregation. This is a good time to get them told to all the people of the community.

This would be a good time to have a public meeting. The subject and related facts will draw a large crowd. Give the charter or older members of the church places of distinction. Let them relate the early history of the congregation. Show all documents, etc., that have some history to them.

Use old familiar hymns. Use some of them as solos or quartets.

TOPIC

When we speak of the Church it may mean one of three things, either all Christianity in contrast to the state, or our denomination, in this state, country or the world, or our local congregation. We ought as Christians to be proud of all three. The secular and Church papers are full of the progress and failure of all of them. The ups and downs of the Church at large usually make little impression on us, for we are more often interested only in that which pertains to our own local congregation. The far reaching hand of missions has broadened the scope of the Church during the last twenty-five years. The societies in the local Churches have been giving us a vision of a world Church and its activities.

In the face of all the publicity of the Church at large we are mostly interested in our local affairs. And these interests are often individual and personal without any thought of the past. The shoulders on which we are standing have not meant much to us in the past.

America is a new country when compared with the other nations of the earth. However, our newness cannot mean that we do not have a history of development. The same is true of our congregations. Some of us are worshiping in churches that are over one hundred years old. Others are attending services on sacred spots of several hundred. When we are familiar with the details of these edifices and places we will think more of our Church and congregation and their aims and purposes will be plainer.

An interest in the past often arouses an enthusiasm to build and develop the field of service for the future. One way the League could create an interest in the history of the local congregation is to collect old records, books, documents, property and

relics and get them into the hands of the proper authorities in the Church for safekeeping. All old records and documents ought to be preserved. Such property can be given or lent to libraries or relic rooms of the Church.

It would be wise to have some member of the League to prepare a concise history of the local congregation with a record of the charter members for preservation. The local organization in doing this would create a new interest in the affairs that make the congregation possible. A stimulated activity in this channel would root deeper the lives of those who learned something of the struggles necessary to give them their present opportunities.

An appreciation of the past is a step for the future. The strength of the structure depends upon the foundation. If the foundation is weak it is wise to strengthen it at once. The first stones of our Churches have been well laid. We have a goodly heritage. Let it be said of us that we understand, appreciate, and are ready to do our part to advance the Kingdom of God upon the foundation built by our fathers.

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April 26, 1925.

SECOND SUNDAY AFTER EASTER

BENEATH THE SMOKE STACKS

(Missionary)

Gal. 6:1-9.

DAILY BIBLE READINGS.

Monday.—Matt. 13:54-58.
Tuesday.—Matt. 9:9-13.
Wednesday.—Luke 19:1-10.
Thursday.—Matt. 4:18-23.
Friday.—Acts 18:1-8.
Saturday.—Matt. 5:38-42.

SOME THINGS TO GET DONE IN THIS TOPIC

1. Broaden the lives of your members. Sometimes we think America has a monopoly on the modern inventions and big things of the world. China, as far away from America as it is possible to get, has about 1,400 really modern factories. There are thousands of half modern factories. There are thousands of half modern manufacturing places, too, besides the countless places where most of the "Chinese things" we buy are made.

2. Show your Leaguers the meaning of "industrial missions." We all believe in "preaching and teaching" the Gospel. Industrial missionary work aims to show people how to earn their living in a Christian way. And even more to influence employers to run their places of employment with that appreciation of humanity which Christ inspires.

3. Emphasize the opportunity of spending one's life in some foreign field like China, trying to help solve the social and business problems with the Spirit and from the standards of Jesus. Here is the challenge to the college and university student. They have studied sociology and economics. Paul laid his education at the Master's feet, and see the man he became. To lay one's training at Christ's command and go to help solve human problems is the highest opportunity on earth.

4. Here is a chance to show your own members how Christ is interested in their daily welfare. Many people find Christ because they find in Him a solution to some deep problem of their lives and the answer to some very real question.

CHINESE HAVE BEEN FARMERS

For over 4,000 years China's people have been largely farmers. The same spirit and movement which has caused thousands of our American farmers to move to the cities has also affected China. Chinese farmers have produced the largest yield per acre of any farmers in the world. But today two million have moved to the cities and are working "beneath the smokestacks."

And here is a good poster sentence: "At the foot of the smokestacks of China the Christian can find a challenge to his faith."

THREE SAMPLE FACTORIES

Chinese humanity calls from beneath the smokestacks of all kinds of factories, railroad shops, cotton mills, steel works, furniture plants and shipyards. Here are three samples:

In a match factory the hours are from 4 A. M. to far after dark at night. The force of 1,100 is composed largely of boys from nine to eleven years old. They must work seven days a week—no Sunday off. The pay runs from six to ten cents a day. Grown men get twenty-five cents per day. The chemicals out of which the matches are made are poor material and thus make the air poisonous. Every day about eighty must go to the hospital for treatment.

In a rug factory 1,200 young men and boys from nine to twenty-four years of age work. The average workman gets $4.50 a month and his board, which is quite poor. Most of the boys work three years without pay—only receiving their board. They are called "apprentices." When they have served this time they generally lose their jobs. This "apprentice system" is one of the real curses of China.

In a factory where beautiful silks are woven a force of 25,000 are employed. They work eighteen hours a day for fifteen cents.

WHY ARE WE CONCERNED WITH THESE THINGS?

It is practically impossible to really "save" people in an "unsaved" environment. They can't come to church. They are not

(*Continued on page* 26)

Intermediate Department

"AND JESUS INCREASED IN WISDOM AND IN STATURE, AND IN FAVOR WITH GOD AND MAN"

INTERMEDIATE LUTHER LEAGUE READING COURSE

Torch-Bearers in China.—Matthews	$ .75
Land of All Nations.—Seebach	.75
What Shall I Do With My Life?.—Donnelly	1.50
Little Journeys in His Kingdom.—Wendall	.50
The Master.—Johnston	1.25
The Eagle of the Wilderness.—Seebach	1.00

The Master.—By J. Wesley Johnston.

Ten short Bible stories told in a way that will interest and impress any reader. Each story has a setting and an atmosphere suited to the time and occasion, but the real, original Bible story is preserved. The clarity, the brevity, the popular and easy style, and the completeness of each story attract and hold interest.

Torchbearers in China.—By Basil Mathews and Arthur E. Southon.

Stories of China, the land of brigands and bandits, of opium traffic, and of revolution, but also the land of great possibilities. In a fascinating way many of the peculiarities, the habits, customs and characteristics of the people and the nation are brought to our attention. The stories are the narratives of men and women who have gone to help China out of her trouble and turmoil and who have done much to lead China to Christ.

Land of All Nations.—By Margaret R. Seebach.

A book of stories of real Americans, men with the spirit and ideals of America, yet of different races. Each has contributed to the best that America has. They are men and women of whom we all should know, but of whom some of us may never have heard. Mrs. Seebach knows how to write, and these narratives are no exception. Here is a treat for the Intermediates.

Little Journeys in His Kingdom.—By C. A. Wendell.

A simple little book for beginners in the study of Church History. Starting with the early Church, the history of the Christian Church is carried through the Middle Ages and the Modern Period. The spread of the Reformation is followed by many cults. The Lutheran Church receives special emphasis. Five maps help to make the history of each period clearer. Test and Study Questions at the close of each chapter impress the information upon the reader. Devotional reading is encouraged.

An Eagle of the Wilderness.—By Margaret R. Seebach.

A most readable and splendid life of Henry Melchior Muhlenberg, Patriarch of the Lutheran Church in America. Beginning with his early childhood, preaching to an audience at 10 or 12 years of age, can we wonder at his becoming the famous preacher and pastor that he was? In his student days, interested and active in works of mercy, do we wonder at his works of mercy in later years? Overcoming difficulties and hardships unspeakable, organizing work and activities in his youth, has he not the characteristics to produce a pioneer preacher, and pastor of Pennsylvania, and the organizer of our first Synod and of much other Church work? Fond of his home, loving and being loved, do we wonder at his domestic life, at his model home, with its large family of children, of whom Henry, Frederick and Peter became very famous and all the rest honorable and respected characters?

"Who and what he was, future ages will know without a stone." Thus runs his epitaph. Let us inform ourselves of all the interesting details searched out and written in delightful story form, by reading "An Eagle of the Wilderness."

What Shall I Do with My Life?—By Harold I. Donnelly.

This is a question everyone must face for himself or herself, and it is one of the greatest questions. These pages are written to help the boy or girl of High School age to assume this responsibility and meet it with the best solution. Different occupations and vocations are clearly set forth with advantages and disadvantages, and if the pupil answers the questions fairly, he will see whether his talents lie in one direction or another. The book is full of helpful suggestions for the individual and for the teacher

who cares to aid or instruct a class or group in this particular problem.

ATTENDING DISTRICT AND STATE CONVENTIONS

There was a girl who was a leader among a group of Intermediate girls. The pastor's wife said to her one day, "There is to be a convention next week in B——, and I wish you would get the girls to go."

The girls talked it over, and decided to go. They started out bright and early, full of life and enthusiasm. Every single one of them had a new blue coat suit that fall, which she wore, they stopped at the florists, and each bought a huge bunch of sweet peas. They were going to have a good time, of the dignity of a convention they had no idea.

They had a good time; contrary to expectation they found the convention interesting, everybody was interested in this group of interesting Intermediates, and all tried to make them feel their importance.

They also heard a great speaker. The plea which was made appealed to them, and on one at least it made a never-to-be-forgotten impression. From that day dated her missionary enthusiasm, and it was not strange that she made service in the church her life work.

You can never tell what may happen when one goes to a convention!

Everywhere Intermediate work is receiving a larger share of attention than it ever did, and part of the program of the Intermediate Department is to secure the attendance at conventions of our Intermediate Leaguers and to provide something there for them.

At some of the state conventions, there are whole sessions given over to the Intermediates, with Intermediates in charge of the program, and demonstrations by the Intermediates on various phases of the work.

At one of the state conventions the Intermediates are particularly at home, for the convention is held in the form of a Camp.

In other states and in many districts Intermediate Conferences are being held, where the Intermediates are very much at home, for it is their very own meeting. With discussion and a program they are conducting these Conferences themselves. Much good results.

What will one learn at a convention? Many things.

First of all one will meet with other Leaguers, those interested in the same things, you will learn more of the work of the Luther League, what it aims to accomplish, what its work really is. You will know better how to work and help in your own Intermediate League when you go home.

You will learn more about our Lutheran Church. You will hear some of the big men of the church in addresses and talks, and they will tell you more of what it means to be a Lutheran.

You will be up on the mountain top, getting a vision of great things which you can do, and you will then count it a privilege to go down into the valley of service in your Intermediate League and work there.

Will there be good times at the convention? Oh, yes, many of them.

From the first minute, when you step down from the train with your suitcase, eager to find out where you are going to stay during your sojourn at the convention, until the very last minute when you regretfully wave good-bye from the car-window to the friends which you have made while there, there will be "something doing."

There will be the meeting of folks interested in the same thing you are. There will most likely be a "social" the first evening, with games and stunts and other good times. There will be the fellowship about the table, with perhaps League songs and cheers. There will be an excursion or trip to some interesting place some time during the convention.

After you come back home, there will be letters to write to those you have met, there will be the Intermediate League meeting at which you can tell all about it, there will be the remembrance of the good time you had, and the looking forward to going again next year.

All of which you will miss if *you* do not go!

How many Intermediates will there be at the various state conventions this year?

How many will there be at Milwaukee?

TOPICS

April 5, 1925

WHAT DO I MEAN WHEN I SAY "JESUS, MY SAVIOUR"?

John 3:16.
(The Rev. F. F. Haworth)

Hymn—Saviour, Who Thy Flock Art Feeding.

Psalm—22. Dr. Moulton says that here is pictured: a mere worm before a Holy God (first nine sentences in Common Service Book); external foes and internal struggle (next eight sentences); and rejoicing in deliverance (last ten sentences).

Lesson—John 3:16. Isaiah 52:13 to 53:12.

Hymn—Saviour, Blessed Saviour.

Topic—Jesus, My Saviour. John 3:16.

A three-fold vision prompts the words: "Jesus, My Saviour"—myself, my need and Jesus.

I am outside God's garden wall. Said Dorothy Frances Gurney:

"The Lord God planted a garden
In the first white days of the world."

Therein He put Adam, "fresh from the hand of God," to dress it. Adam was like God in his capacity for love, wisdom, holiness and will. Man and God were partners, co-workers—friends. There were fruitful trees, "lilies and bowers of roses," and

"The song of the birds for mirth."

No thorns, nor weeds, nor poison-ivy were there—BUT! In the cool of a morning, God called Adam. Adam hid from God. Sinful disobedience had smothered God's love out of Adam's heart. God no longer trusted Adam in the garden. "The door of sin opened. Eden's gate closed." Adam was outside that gate. So am I.

"And He set there an angel warden
In a garment of light enfurled."

Therefore, I need a Gardener, Who can restore Eden's garden. I need a Saviour, Who will bring back God into my life; restore His Love in my heart; train my ears to hear His voice; and move my will to keep His trust. I need help to chop down the weeds, which pester the ground. Fear must be cast out. The brambles of prayerlessness, indifference, irreverence and neglect must be burned. Bodily appetites must be controlled. Passion must be put under the sway of a Holy God. I must be delivered from the "noisome pestilence." The infectious pools of doubt and unbelief must be drained. Habit and custom must be renewed and fashioned according to the pattern shown on the Mount. Mr. Burbank has transformed the thorny cactus into a healthful plant. The crab apple has become the astrakhan. The arid desert has been irrigated and become a garden. Eden's garden can be restored. How?

"God so loved . . . that He gave His Son." "Of Him," said the angel: "Thou shalt call his name Jesus for he shall save his people from their sins." Which echoes Isaiah: "The wilderness shall be glad, and the desert shall rejoice and blossom like the rose." This is the gracious promise from my God that JESUS shall be My Saviour. He will transform the weedy ground in my soul into His very own garden. But it cannot be done with the world's polite "Excuse me." Jesus alone is the inspiration of all things good and beautiful.

"There is none other good enough
To pay the price of sin;
He only can unlock the gate
Of Heaven, and let us in."

Hints—Point out how the life of Jesus fulfills Isaiah 52:13-15, "The Exalted Servant"; 53:1-3, "The Rejection"; 53:4-6, "Vicarious Suffering"; 53:7-9, "Atoning Death"; 53:10, "Prosperity"; 53:11, "Travail," and 53:12, "Exaltation through Humility."

A Prayer—Our Loving God, in Thy light I see myself just as I am; poor, wretched and lost. Let me feel need of Thee. Let me share the sufferings of Jesus. Let me not crucify Him by letting into my heart such things as hate, envy and malice. Prepare my heart for Thy home. Let me really be Thy Holy Temple. For the Saviour's sake. Amen.

Hymn—Around the throne of God in Heaven.

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April 12, 1925.

EVIDENCES OF THE LIVING CHRIST AT WORK TODAY

Acts 1:1-8; John 14:12-14
(The Rev. F. F. Haworth)

Hymn—Happy are we, God's own little flock.

Psalm 8—It teaches that man is to represent God in Creation. We are to be His ambassadors.

Pray the Lord's Prayer.

Lesson—Acts 1:1-8; John 14:12-14.

Hymn—Take my life and let it be.

Topic—Evidences of the Living Christ at Work Today.

"Jesus began to do and teach" on earth. "He was taken" up into heaven. There He lives with the Father. Thence He WORKS through the Holy Ghost, today. "Ye shall be witnesses unto me . . . unto the uttermost parts of the earth." And "greater works shall ye do." Not healing by means of Peter's shadow nor the handkerchief once touched by Paul is that work. But serve in love and minister in mercy. We are to be mistaken for Christ.

"All are but ministers of Love
And feed His sacred flame."

Said Paul: "He which began a good work in you will perfect it." "Jesus began" and He will perfect it. We are to "work out" what He "works in." "I have ordained you that ye shall bear fruit." Fruit-bearing is Christ's work in us. "By their fruits ye shall know them." And we must be honest in our findings. Where we find "fruits" we find their "roots" in Christ.

Said Augustine: "One loving heart sets another on fire." That is Christ's method. "By this shall men know . . . if ye love." We find a touch of God's love in all human love. Love is the energy that carries us into the lives of others, to win them for the Lord. The opportunity to do great things comes to very few. Opportunities for love are abounding. "Every hour should lure us into a kindness, an active grace, an intercession, a courtesy which will be like a mountain stream."

Here are some evidences: "The early

Christians," writes Dr. Glover, "were persecuted and driven out of Jerusalem. I picture one of them in flight; on his journey he falls in with a stranger. Before he knows what he is doing, he is telling his fellow traveler about Jesus. And the stranger wants to know more, he is captured by the message, and he too becomes a Christian. These people are so full of the love of Jesus they are bound to speak." Christ's child ever is.

The refreshing stream tells of springs farther up. My light falling on the gray road reveals the One Who inspires it. The sword transformed into the instrument of service tells of the Prince of Peace. The way of the Lord is prepared in feeding the hungry, giving water to the thirsty, clothing the naked, and helping the fatherless and widows. Suffering for Christ "is the discipleship with highest honors. These are the Knights of King Jesus' Order. Their medals are their scars. Their sufferings are their glory." The "unsearchable riches of Christ" are preached. Here are riches for all. Every human need and poverty is here supplied. The ocean of God's grace flows into human life.

Hints—Tell of some one Martyr's life and of St. Francis of Assisi.

Tell who St. Augustine was.

A Prayer—Almighty God, Thou art our refuge and strength. Let us follow Thy will step by step. Lead us into the lives of other boys and girls. Let us be a hiding-place for brother and sister in need. Let us be as sunshine in winter's cold and as shade in summer's heat. Kindle in us the fires of holy love that we may set others on fire. For Jesus' sake. Amen.

Hymn—Saviour, Teach Me Day by Day.

(Have Easter decorations somewhere in the meeting and have the relation of them to the topic shown.)

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April 19, 1925.

WHAT DO WE MEAN WHEN WE SAY, "OUR FATHER"?

Matt. 6:9, 24-34.

(The Rev. J. Clyde Cloman)

Scripture Reading—Psalm 23.

Our Father, Thou in heaven above,
Who biddest us to dwell in love;
A brother of one family,
And cry for all we need to Thee;
Teach us to mean the words we say
And from the inmost heart to pray.
—Luther.

What is the greatest discovery in the world? Electricity, the radio and the aeroplane are some of the wonderful discoveries men have made. But the greatest discovery in the world was the discovery through the revelation of Jesus Christ that God is our Father. John 1:18.

When we say "Our Father" believingly, as Christ taught us, we mean also that we believe Christ is a Teacher of Truth, and that we believe all Christ taught, and all the Word of God says about Christ. John 3:1-2; 14:6. When we say "Our Father" we also say indirectly that we accept Christ as our Saviour and our Redeemer, for this is what Christ says He is, and what the Word of God says of Him. John 4:25-26, 40-42; Acts 5:30-31; Luke 2:9-11; I Cor. 1:30; Galatians 3:13; Romans 3:23-24; I Peter 1:18-19.

We call God our Father because "like as a father pitieth his children, so the Lord pitieth them that fear Him." Like an earthly father, so our heavenly Father loves and has mercy upon all His children everywhere. John 3:16. Like an earthly father, our heavenly Father provides for all our needs. Our heavenly Father loves and provides for us even more than an earthly father, for our heavenly Father is All-Powerful. Luke 11:11-13. When the way of life becomes too dark for our eyes to see, our heavenly Father takes us by the hand and leads us. When the road becomes steep and stony, our heavenly Father takes us in His arms and carries us. When we say "Our Father" we mean that God loves us and cares for us.

When we say "Our Father" instead of "My Father" we mean that God is the Father of everyone in the world. Acts 17:26. That one small word "our" is a whole prayer in itself; it is a prayer that the Gospel be sent to the children of God in heathen lands. Acts 1:8; 10:34-35. The word "our" is also a promise from us to God to give ourselves and our money to send the saving knowledge of Christ to those who are our brothers and sisters through Christ. Matt. 28:19-20.

When we say "Our Father" we mean that we desire to be the loving, obedient children of our heavenly Father. Although God is the Creator of everyone, only those who love God can say "Our Father." Therefore, when we say "Our Father" we are confessing and expressing our love of God; we are proclaiming ourselves the children of God. Romans 8:14-17.

Suggestions for Leaders

The sole purpose of this service is to reveal God as our heavenly Father; a Father of love, compassion and mercy. The hymns and prayers of the service should be selected and composed with this thought in mind.

Assign the Scripture reference given in the topic development at least one week before the service. The mere reading of these

Scripture references is not enough; it is of the utmost importance that the boys and girls understand what they read. When assigning the Scripture references, ask the boys and girls to give, in their own words, their understanding of what they read at the time the references are called for in the service. Then if there is any misunderstanding, the leader should be prepared to explain the main thought of each Scripture reference. The thing that counts is how much of Scripture we know. The Scripture references given in this topic cover the fundamental doctrines of the Christian religion.

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April 26, 1924.

"TORCHBEARERS IN CHINA"—Chapter 6—THE CRIMSON TRAIL—GENERAL FENG

(Missionary)

(Miss Laura Wade Rice)

Leader.—It began long ago in the Garden of Eden—the death of the innocent at the hands of the guilty. All through the ages in all lands evil men have spilt innocent blood. On the Cross of Calvary the crimson drops had a new meaning—there the Hero of Heroes died, not for Himself, not for a cause, but to save the ones who slew Him—to take away the sin of the world. Since then men, women and children, of Christian and heathen lands, have left behind them this crimson trail, as they nobly died for the One who had saved them so that others might know Him and be saved. At the head of this Honor Roll shines forth the name of Stephen, deacon of the church at Jerusalem, first martyr for Jesus Christ.

Readings—(1) Acts 6:2-8; (2) 9:15; (3) Stephen reminded them of God's care of them and their ingratitude, ending with these words, Acts 7:5-1-33; (4) 54-60.

Hymn—The Son of God Goes Forth to War.

Prayer.

General Information—(Previously assigned).

1. Superstitions of China (explain why coal and minerals are not mined).
2. Famines and floods. Why?

Leader—It is easy to see how the presence of foreigners teaching new ways and a new religion would inflame the anger of the ignorant, superstitious natives. In 1894, the war with Japan had drained the country of troops and a band of robbers calling themselves "The Vegetarians" swooped down on an English mission, and eleven souls, two of them little children, went up from the home of the mission to the Home in Heaven. The Vegetarians took a sheet from the Stewart's house and painted on it, "China's Dragon goes to war with Jesus Christ." But Jesus has conquered in Ku-Chung.

Reading 1.—The neighboring heathen said afterward, "you say Jesus Christ died for us. Him we have never seen. But we have seen Mr. Stewart and he died for us—for had he not died these Vegetarians would not have aroused the government and none of us would be alive."

Leader—The Boxer Movement in 1900 was especially aimed at native Christians, who were offered life if they would burn incense before idols, and renounce Jesus—about 20,000 refused and died. Missionaries were stoned and even sawn asunder.

Reading 2—The Boxers of Tung-Chou tell of two boys, twelve and fourteen years, who met their death. "Are you believers in the foreign faith?" they were asked. "Yes," was the brave answer, "we are followers of Jesus." Cords were brought. "There is no need to bind us," said the boys; "we will not try to escape—the nearer your altar the sooner we reach heaven," and the gates of glory opened and the boys went in.

Leader—It is worth while to send missionaries to a people like the Chinese. We rejoice over our new work among them. Very interesting letters are found in our FOREIGN MISSIONARY from our workers in that field. From this magazine put on the blackboard a list of our stations:

A—Tsingtao. Names of missionaries. Buildings. Outstations.

B—Kiaochou. Names of missionaries.

C—Tsimo. Names of missionaries. Outstations.

D—Names of American Lutheran missionaries for China.

E—What was the most interesting item you could find on our work in China?

Hymn.

Leader—Every day new news comes from China, telling of changes in the political situation. One of the great names which figures in the dispatches is that of General Feng, or, as the world now knows him, "The Christian General." Let us pray God to so enfill and encompass him with the Holy Spirit—for we are all human—that we may do nothing to dim the torch he bears on which the eyes of the whole world are focused. Boys and girls, will you remember to pray for General Feng? But how is it possible that a man—born a heathen—has won this wonderful title? Who held the torch that lit his?

Previously Assigned—Chapter 6 in "Torchbearers."

1. The young giant, pages 127-129.
2. The governor. pages 130-132.
3. Mary Morrill, pages 133, 134.
4. Outside the gate, pages 135, 136.

Leader—And the news went home—"Dead—Pitken, Gould, Morrill—Boxers."

(*Continued on page* 31)

HOW LUTHER LEAGUE CAN HELP

(*Continued from page* 6)

their bodies and against the Holy Ghost each year. The problem is too glaring, too evident to call for much discussion.

One way by which the Luther League could help to solve this problem would be *to provide clean companionship* for every young person within reach of the League. Next to the power of God, nothing keeps a young man or a young woman on the road of decency so much as clean Christian companions. Leaguers ought to remember this in planning their social meetings and make them something more than just entertainments. Social meetings can be *soul meetings*—meetings to keep souls out of the filth of sin.

Study the Word of God.—But while we search around for methods to solve these problems, we must not forget that the Lord gave us an answer from heaven long centuries before any one ever heard of, or thought of, a Luther League. In the 119th Psalm He caused it to be written, "Where withal shall a young man cleanse his way? By taking heed thereto according to thy Word?" *"By taking heed thereto according to thy Word!"* There is the Lord's answer. A young man or a young woman can not keep pure in thought, word or deed without the help of Almighty God. God gives that help in a powerful manner in His Word. Remember that the Saviour taught us how to fight the Tempter successfully—by the Word of God which is the "Sword of the Spirit." Therefore the Luther League can do nothing better than have a real Bible *study* at every meeting. By so doing it will put a sword so sharp in the hands of every attendant that the Tempter will find himself thrust away every time he comes to attack a child of God.

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GENERAL SECRETARY'S LETTER

(*Continued from page* 15)

law of heaven and earth. Life is born of sacrifice and in this school we must be trained. Let us be diligent students during Lent.

League-ally yours,
HARRY HODGES,
Secretary.

—

THE MODEL HUSBAND

Isabel, aged nine, had just been told the story of Daniel in the lion's den.

Then mother asked: "And what do you think Daniel did the very first thing after he was saved from the lions?"

Without much hesitation, Isabel replied: "Why, he must have telephoned home to his wife to tell her he was all right."

EDUCATIONAL DEPARTMENT

(*Continued from page* 20)

human beings—they are being treated as beasts. Read the two stories on the missionary page. Sherwood Eddy was talking one day with a miner. This miner said to Mr. Eddy: "Sir, you bring us the Christian Gospel, which is very good. But the condition of the men in the mines is very bitter." If Christ ever brought "life" to anyone, He wants to bring it to China's underprivileged masses.

THE WORST SITUATION OF ALL

The three factory instances show how children are forced to work. The slavish employment of mere children is the industrial curse of China. That is the cry of cries from "beneath the smokestacks."

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

THE CHINESE LABOR MOVEMENT

A labor movement has sprung into being within the last few months which is putting new complexion on the industrial situation in China. In the spring of 1922 the laboring man of China first began to realize his strength, when the sailors struck in the harbor of Hongkong. The government has actually drawn up a list of regulations for controlling factory labor, but the government is so weak these will never be really enforced. Yet we can see better days even if it is only on print. The employment of boys under ten and girls under twelve is forbidden. Eight hours has been set as a working day for children. Adult labor is to be limited to ten hours. No children shall work at night.

PUTTING TEETH IN THE GOSPEL

Such conditions call for a true fight—something of the attitude Christ showed when He drove the money changers out of the Temple. Big corporations are making millions on the labor situation in China today. Will the Christian forces stand idly by?

The Christian forces of China are lined up with the labor reformations. In Peking and Cheefoo the Chinese Chambers of Commerce have actually adopted the Christian standard which was written at the National Christian Conference of 1922 with 1,189 delegates present from all parts of Chinese Christianity. Here is the standard:

1. No employment of children under twelve years of age.
2. One day's rest in seven.
3. Safeguarding the health of the worker through the limitations of working hours, improvement of working conditions and installation of safety devices.

Junior Department

"TAKE CARE OF THE JUNIORS AND THE SENIOR LEAGUE WILL TAKE CARE OF ITSELF"

THE JUNIOR READING COURSE

Chinese Lanterns.—Meyers	$ .75
Uncle Sam's Family.—McConnell	1.00
The Marigold Horse.—Seebach	1.25
Best Bible Tales.—Hurst	1.50
Martin of Mansfeld.—Seebach	.75
Through Story-Land with the Children.—Faulkner	1.25

Two of Sister Harriet's Juniors, of the Junior League of Memorial Church, Harrisburg, have completed the Course, and have received certificates. They are Irene Lenker and Harry Bowman. Several others are working to complete the Course.

The Junior League of Holy Trinity, Hollis, L. I., N. Y., has ordered the books of the Course.

Grace Junior League, Shillington, Pa., has recently purchased the set.

St. James, Hellam, Pa., also used the 1924 Course.

See the article in the Junior Department of last month concerning these books; purchase them for your Juniors; use them as suggested.

On to the Two Hundred Mark!

We are pressing on to the mark set for the Milwaukee Convention—200. Help us reach it.

Junior Leagues registered since our last report:

102. First, Greensburg, Pa.
103. Zion, Wellsville, Ohio.
104. Grace, Royersford, Pa.
105. St. John's, Sterling, Ill.
106. St. Paul's, Port Carbon, Pa.
107. Zion, Greensburg, Pa.
108. St. John's, Nanticoke, Pa.
109. Grace, Shamokin, Pa.

Our "Special Junior Objective" Fund

Our Juniors are deeply interested in this, their own work. The following has been received:

Previously reported	$15.00
Grace, Shillington, Pa.	3.00
St. Andrew's, Glen Morris, L. I., N. Y.	3.00
Christ, Dallastown, Pa.	2.00
Martin Luther Neighborhood House, Phila.	3.00
Christ, Stone Church, Pa.	5.50
St. John's, Syracuse, N. Y.	5.00
St. Matthew's, Crafton, Pa.	3.00
Trinity, Seven Valleys, Pa.	3.00
First Church, Mansfield, Ohio	5.00
St. Paul's, DuBois, Pa.	3.00
Grace, Red Lion, Pa.	5.00
Holy Trinity, Hasbrouck Heights, N. J.	3.00
Zion, Leacock, Pa.	3.00
Total	$61.50

This is a Special Fund of $300 which we are raising, $100 of which is to be applied to Junior literature, $100 for children's work in China, and $100 toward the support of Mr. Leupoldo Caban, a Spanish student at Wagner College.

If you have not received information concerning this, drop a line to the office. Send in your contribution, marking it "Special Junior Objective."

Junior Leaflets

Training Our Juniors	5c
101 Ways to Interest the Juniors	1c
Junior Rally Hymn	1c
Two Tablets of Stone	2c
Suggestions for a Rally Program	2c
Exercises for Junior Leagues	2c
A Presentation of the Church Year	2c
Why a Junior League?	2c
It Came Upon the Midnight Clear (Pageant)	10c
Even These Little Ones (Pageant)	10c
Luther's Coat of Arms	2c
Wanted! A Leader	2c
Here I Stand (dramatization)	2c
My Faith Looks Up to Thee (pantomime)	2c
The Story of Queen Esther (dramatization)	2c
Thanksgiving in the Junior League	2c
Christmas With the Juniors	3c
Saving America Through Her Boys and Girls	3c
Like Jesus	3c
Fifty Seven Varieties of Projects	3c
Snapshots of Our United Luthern Church	3c
Programs for the Little Ones	15c
How to Organize a Junior League	2c
Standard of Efficiency for Junior Leagues	2c
He Is Risen—Go Tell (Easter)	2c

The last four are brand new leaflets just off the press. Order them.

Christmas Parties

Reports of Christmas activities have been coming in; we have only space to record a few:

Grace, Royersford.—This League, one of our newest, dramatized the story of Christmas in Luther's home, as given in "Martin of Mansfeld," and a feature was the reproducing as a tableau of the familiar picture in the book, of Luther and the children around the Christmas tree.

Advent, New York City, had a program of carols and exercises seated about a Christmas tree, a treat at two tables in Christmas decorations, and gifts were brought—about fifty games, dolls, books and other toys, which were boxed and sent to Miss Cora Jeffcoat, our home missionary in the Watuga, North Carolina, station.

St. Paul's, Philadelphia, had an interesting Christmas party, with Christmas stories and games, carols and Victrola music, followed by the filling of stockings for poor children of the neighborhood, and the serving of cocoa and cake at a table prettily decorated in green and red.

Martin Luther Neighborhood House.—Our Philadelphia Italian Mission, which boasts of a lively Junior League, had a happy Christmas. Junior Leagues from Oswego, N. Y.; from Pittsburgh, DuBois, Erie, Coatesville, Pa.; from Maryland, and a number from Philadelphia itself, sent boxes of toys, dolls and Christmas stockings. With gifts from other sources, there was enough and more to go 'round, and so after their Christmas party was over, the following Sunday many of the smaller ones were surprised with an extra toy or stocking.

Executive Committee Meeting

The Executive Committee of the Luther League of America met on January 27 in Philadelphia.

A number of measures affecting the Junior Department were adopted.

The contemplated appointment of an Intermediate Secretary will leave the Junior Secretary free to devote all her time to the work with the children up to twelve years.

The extension of our Junior Department in all of our units was authorized, and plans made by the Junior Committee for extension work approved.

With the United Lutheran Church's action which provides for the work of the Junior Luther League, and with the Luther League of America standing solidly back of its Junior Department, from the officers and Executive Committee on down to every local Leaguer, the work should go by leaps and bounds from now on. It depends entirely on each local organization, and upon some ONE in each Senior League, to look after this work of training the future Leaguers. Can we count on YOU?

Coordination of Programs

According to the action of the United Church, a meeting was held on January 13 by the various organizations at work among children to form a better scheme of coordinated programs.

The recommendation concerning programs as given in the General Secretary's letter was adopted.

This means that the programs from July on for the missionary meeting—the first meeting of the month—will be identical, and will be supplied by the Women's Missionary Society. Others will be correlated as far as possible.

This is a beginning, and we are looking for the day when other activities may be coordinated as well as programs, and more efficiency thereby result.

Pennsylvania and New York Campaign

Are you helping in this? New York is aiming at 50 new Junior Leagues; Pennsylvania at 75. Let's go to Milwaukee with this achieved. You can help by organizing in your congregation, or helping someone else.

Ohio has joined in. They say they will have 35!

Let this be a sincere effort to line up the children and train them in the work of the League; instructing them in the conduct of an organization, the work of the Church, and a fostering of prayer and Bible Reading.

Ohio

The Junior Secretary had an interesting and helpful trip through Ohio. Everywhere the Leaguers were enthusiastic about the work with the children. At Crestline, the Central District, in spite of most inclement weather, gathered to the number of 91. In Toledo a rousing meeting with 250 present was held. Interesting conferences and supper meetings were held in Springfield, Cleveland and Findlay. At Mansfield, the children gathered and conducted a Junior meeting, with the Junior Secretary as the speaker.

We expect big things from Ohio in the Junior Department.

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THE TOPICS

April 5, 1925

"THE CRUCIFIXION"

(Lenten Picture Study)

Daily Bible Readings.

Monday.—Jesus is Crucified with Two Thieves. St. Matt. 27:31-38.
Tuesday.—Soldiers Cast Lots for His Garments. St. John 19:23-24.
Wednesday.—The Mother of Jesus at the Cross. St. John 19:25-27.
Thursday—Jesus Dies on the Cross. St. John 19:28-30.
Friday.—A Soldier Pierces His Side. St. John 19:31-37.
Saturday.—Jesus Buried in a New Tomb. St. John 19:38-42.

Program

Hymn—There Is a Green Hill Far Away.
Prayer—Sentence prayers by the Juniors.
Memory Verse—Luke 23:33. Other Lenten verses reviewed.
The Topic—The Crucifixion, by the Superintendent.
Closing Prayer.

The Topic

Use the picture, "The Crucifixion," for this lesson.

Stress two thoughts—Jesus' suffering was for our sakes, to save us; and Good Friday would mean nothing without Easter following.

See Part 6, Passion History in Common Service Book, and Luke 23:26-47.

Use the following divisions in presenting the Topic:

Simon, the Cross-bearer.
The Title on the Cross.
The Two Thieves.
The Women at the Cross.
The Ninth Hour.
The Burial of Jesus.

(Follow the suggestions given in the Topic for March 15.)

April 12, 1925

"HE IS RISEN"

(EASTER)

(Picture Study)

DAILY BIBLE READINGS.

Monday.—The Women at the Tomb. Matt. 28:1-10.
Tuesday.—"Who Shall Roll Away the Stone?" Mark 16:1-8.
Wednesday.—"He Is Not Here, But Is Risen." Luke 24:1-12.
Thursday.—The Two Disciples at the Tomb. John 20:1-18.
Friday.—The First Easter Evening. Luke 24:13-35.
Saturday.—Doubting Thomas. John 20:19-25.

PROGRAM

Opening Hymn—Christ is Risen.
Prayer—Sentence prayers by the Juniors.
Hymn—Come, Ye Faithful, Raise the Strain.
Scripture Reading—By Junior. Matt. 28:1-10.
Topic—He Is Risen.
Hymn—We Will Carol Joyfully.
Closing—Lord's Prayer. Easter Offering.

THE TOPIC

The Picture.—Our picture today is painted by Plockhorst, and is entitled "He Is Risen." It tells in picture form the story of the most wonderful event that ever took place on this old earth of ours, the Resurrection of Christ. Now, let us look at this picture and study it. First let us consider

The Angel—Do you remember who first announced the birth of Jesus at Bethlehem? It was an angel. And again it was an angel who came to announce the resurrection of Jesus from the dead. Here we see him a messenger of light from God, with the greatest message the world has ever heard.

The Women—Our Scripture lesson tells us that Mary Magdalene, Mary, the mother of James, and Salome, came to the tomb very early in the morning with spices to anoint the body of Jesus. This was a custom in those days. After Jesus had died on the cross, His body had been taken down and buried so hastily that they had no opportunity to perform this service of love at that time, and so they decided that as soon as the Sabbath was passed to hasten to the tomb with spices. They came in sorrow, expecting to find only a dead body. Instead they found an angel, clothed in a long white garment. They were greatly surprised and frightened. In our picture, two of them seem to be drawing away with fear.

The Message—"Be not affrighted." The angel had words of comfort, however, and they had no need to fear. He also had a message of joy. "Behold, I bring you good tidings" was the message of the Christmas angel. The message of the Easter angel is also one of great joy—and it is also to "all people."

"Ye seek Jesus of Nazareth, which was crucified." The sorrow of these women was great. They had seen Jesus crucified. They had seen Him laid in the tomb. And now on this early Easter morning they came to weep. They thought their Lord and Master was gone. They could not understand it and grief took hold of their hearts. So they were not at all prepared for the appearance of the angel and his announcement.

"He is Risen." What a wonderful message the angel gave them! No wonder they were amazed and trembled! Could it be really true? Is their dear Lord, whom they thought dead, alive again? And if He is alive, where is He? Where shall they find Him? We can easily imagine that some such thoughts flashed through their minds in their excitement and astonishment, and as if in answer the angel continued:

"He is not here, behold the place where they laid Him!" Here in our picture we see the angel pointing to the empty tomb, proving indeed that Jesus was not there. And how eagerly and earnestly he is giving his message. He seems to want to make sure that these women receive it and understand it. "Why seek ye the living among the dead?" Theirs was not a dead, but a living Saviour. In coming out of the tomb, Jesus won a great victory. "O death, where is thy sting, O grave, where is thy victory!"

But—"go—tell." This wonderful message was not for them alone, it was for all people. What a wonderful privilege was theirs, to be the first to bring the glorious message of a risen Saviour to others!

NOTE.

At the close of the Topic as a special feature give the exercise—"Go—Tell"—which you can secure from the office—price two cents.

Repeat this at the Senior League meeting, or at the Sunday School Easter festival.

(Follow the suggestions given in the Topic for March 15.)

(Get the new Easter exercise "Go—Tell"—two cents, from this office, to use with this Topic.)

April 19, 1925.

CHILDREN OF AFRICA

(Missionary)

(Mrs. A. J. Fenner)

DAILY BIBLE READINGS.

Monday.—Their Gods Cannot Help Them. Psalm 115:4-8.
Tuesday.—Jesus Came to Save Them. Matt. 18:11.
Wednesday.—We Should Love Them. I John 4:7.
Thursday.—We Should Give for Them. I John 3:17.
Friday.—We Should Minister to Them. I Peter 4:10.
Saturday.—We Should Pray for Them. Psalm 2:8.

Hymn—"God Make My Life a Little Light."

Bible Lesson—The story of the Good Samaritan (Luke 10:30-37), told by a Junior.

Sentence Prayers.—For our neighbors near and far—that we may be good neighbors—that we may carry the light to those in darkness.

Topic—"Children of Africa."

Prepare a "Surprise Box" from our little neighbors in Africa. The box may contain the following:

1. A bundle containing a small negro doll or a picture of an African child. Attached to the doll is a note. "I am Chikondawanga. Please don't try to pronounce it, just call me 'Lazy-legs,' for that is what my name means. My home is in far away Africa. Some of my cousins live in America, perhaps you have seen them. We are called negroes in your country. Although our skin is very black, Jesus loves us just as He loves you. That is what the missionary lady told us."

2. A bundle containing a map of Africa, with the following note attached: "Can you find Liberia on this map? You see Africa is divided into parts just like the United States is and Liberia is like a large state. Now can you find Monrovia? That is the city in which I live. I go to the Emma V. Day School and Miss Mabel Dysinger is our missionary teacher." (The stations Kpolopele, Sanoghie and Zo Zo may also be mentioned. Our Lutheran Mission in Liberia is called the Muhlenberg Mission. The newest station is Zo Zo. We have only one hospital, located in Liberia, called Phoebe Hospital, with two doctors and four nurses. The E. V. Day School has over a hundred girls and the school at Sanoghie about ten girls. Dr. and Mrs. Larson have been at the Boys' School.)

3. A bundle containing a model of an African home or a picture of one. (Excellent suggestions for making this model, or an African Village, may be found in Margaret Applegarth's "The School at Mother's Knee.") The following note is found in the bundle. "This is my home. You see it is made of mud and takes only a short time to build. There are no windows in my home and the doorway is very low. You must bend way over in order to enter the house. Inside there is no floor but the earth and there are no tables or chairs or beds, just a few pots standing around. One has water in it and another corn. There is a dear little fat brother in my house. He never wears any clothes, because the weather is always so hot in Africa. Oh! I forgot, he *does* wear *one* thing, and the next bundle will tell you what it is."

4. A bundle containing an elephant's tooth tied to a string. (This tooth may be made of paraffine or sealing wax, or it may be a bead or any small article to represent a charm.) "Baby wears this around his neck to keep the evil spirits away. Of course there really are no such things as evil spirits, but the poor black people think that a dreadful spirit lives in every thing they see. They are afraid of the wind, the trees, the animals and the rivers. Poor people! Don't you hope we will soon have many missionaries to tell these people about God, Who made this beautiful world for us to enjoy, not to be afraid of?"

Closing Hymn—"World Children for Jesus" especially the fourth stanza.

5. A bundle containing a Story. Either of the following—"The Finding Out Box"—5 cents. "The Banana Tree That Was Dressed Up" (from "Missionary Stories"—M. Applegarth).

Other bundles may be prepared containing pictures of Sister Jennie Larmouth and Sister Laura Gilliland. (5 cents each.) Picture Sheet of Liberia (15 cents.) African Picture Sheet (25 cents). Negro Neighbors (25 cents). African Picture Stories (50 cents). Liberia Booklet—Historical Series (15 cents). All books, pictures and leaflets may be purchased from Literature Headquarters, 723 Muhlenberg Building, Philadelphia, Pa.

April 26, 1925.

SAMSON: THE STRONG MAN

(Bible Story)

DAILY BIBLE READINGS.

Monday.—Samson Kills a Lion. Judges 14:5-9.
Tuesday.—Samson Gives a Riddle. Judges 14:12-18.
Wednesday.—Samson is Bound With Ropes. Judges 15:9-15.
Thursday.—Samson's Wife Tries to Find What Makes Him So Strong. Judges 16:6-14.
Friday.—Samson Tells Delilah, and He Loses His Strength. Judges 16:15-22.
Saturday.—Samson Destroys the Philistines. Judges 16:23-30.

PROGRAM.

Arrange your program in this order for your Bible meeting. A regular order of events for these Bible meetings is best. Opening hymn, Scripture story, Roll Call, Business, Offering, Bible Drill, Topic, Sentence Prayers, Closing Hymn, Lord's Prayer.

BIBLE DRILL.

Prepare a series of Bible Questions which may be added to from time to time, using the following to start. Divide the Junior

League on two sides. Give out a question. The one first to raise his hand and answer the question correctly receives a point, and the side having the largest number of points is the winner.

1. Where did Adam and Eve live?
2. Who was Cain's brother?
3. In what land was Moses born?
4. Who was Aaron?
5. Into what land was Joseph sold?
6. Who was Abraham's son?
7. Where was Jonah told to go?
8. Who was Joshua?
9. What are the first four books of the New Testament?
10. What prophet told of the coming of Jesus.
11. Where was Jesus born?
12. What king built the temple in Jerusalem?
13. Who was Esther?
14. Who was Ruth?
15. What prophet was taken up into heaven?
16. Who was his successor?
17. Who was the great missionary of the New Testament?
18. Who was the doubting disciple?
19. Who was the disciple that Jesus loved?
20. Which disciple betrayed Jesus?
21. Which disciple swore that he did not know Jesus?
22. Who was the "most patient" man?
23. What happened on Palm Sunday?

THE TOPIC.

(To be given by six Junior boys.)

(1) Samson was a very strong man. His name "Samson" means "like the sun." At one time with his own hands he slew a lion, at another he killed thirty men who came out against him, and again he put to flight a thousand of his enemies. Folks wondered at his great strength, and questioned him about it. But he would not tell them. The secret lay in his great masses of long heavy hair which he had—it had never been cut, and there was his strength. But none knew it.

(2) Samson had some enemies. These were a wild heathen tribe, known as the Philistines. They were in turn friendly with him and bitter against him, at times they pretended to be his friends merely to injure him.

(3) Samson at a wedding feast gave a riddle which he asked all to guess. It was a rather strange riddle. It is the only riddle in the Bible. And no one could guess it. (Junior reads Judges 14:5, 6, 7, 8, 12, 13, 14.)

(4) Samson kept the secret of his great strength to himself for a long time, but finally one of the Philistine women, Delilah, begged and coaxed him to tell her. He refused at first. He thought she was just curious and wanted to know herself; he did not know that she wanted to tell her people, the Philistine people—his enemies—so they could conquer him. At last he told her. And then his enemies had an easy task to make him their prisoner. First, Delilah cut his hair, his strength was gone, the Philistines captured him.

(5) Not satisfied with having him a prisoner, the Philistines put out Samson's eyes. (Junior reads Judges 16:20-26.)

(6) But Samson at last triumphs. Remembering at last that it was the Lord who gave him his strength, he called upon Him to help him, and gaining it again for a moment, he destroys all his enemies. (Junior reads King 16:27-30.)

LESSONS WE CAN LEARN FROM THE STORY OF SAMSON.

Do not boast how strong you are.

Forgive your enemies.

Keep away from enemies and evil companions.

Beware of those who try to persuade you to do evil.

Do not complain when you have done something wrong and are punished.

(The Discussion should follow the answering of these questions.)

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INTERMEDIATE TOPICS

(*Continued from page* 25)

One could imagine the words, then unwritten, of Markham's poem, 'A Comrade Called Back," to have been the wail of the Church:

"Comrades, why did you leave us?
We needed you here in the fight.
Why did the great God bereave us?
We needed your bold arms, believe us,
To carry the torch in the night!
(Adapted.)

Leader—Who caught the light from Mary Morrill's torch?

5. The Spark, pages 137-139.
6. Fanning the Spark, pages 139 (2 lines), 141.
7. The Torch Ablaze, pages 142-145.

Prayer—Our torches, dear Master, Thou hast touched and set aflame. However timid or weak, however unworthy or incompetent we feel, however unfitted or unable to do great things for Thee—help us to remember that we are not responsible for the flame—only for holding it high. Fire will kindle what it touches. The fire of our Torch is Thyself—great Light of the World—not us, our deeds, our aims, our knowledge. Help us to be what Thou wouldst have us be, and do what Thou wouldst have us do, that so, each in his or her own place, we may hold Thee up to others. Amen.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

OHIO

The Western District Luther League held a meeting on January 18, at which Junior and Intermediate work was stressed, the following program being rendered:

2.00—Story Hour—Miss Brenda Mehlhouse, Junior Secretary, Luther League of America.

3.00—Devotional Service—conducted by Juniors.

3.30—Talk on Junior Work—Miss Mehlhouse. Informal Junior Conference.

5.00—Lunch—6.30.

6.30—Devotional Service—First Intermediate League, Findlay.

7.00—Pantomine, "What a Friend We Have in Jesus"—Intermediates. Talk on Intermediate Work—Miss Mehlhouse. Informal Intermediate Conference.

This conference was held in the First Church, Findlay, and was under the direction of Miss Martha Robinson, district chairman.

FINDLAY

The Intermediate Luther League of the First Lutheran Church gave the following program at the County Infirmary the Sunday after Christmas:

Song—It Came Upon the Midnight Clear.

Boys' Quarter—Charles Sattler, Donals Sattler, John Kelly, Robert Ludi.

Scripture Reading—William Elliott.

Duet—A Beautiful Star—Caroline Neuman, Jessie Billstone.

Christmas Story—The Visit of the Wise Men—Marion Elliott.

Song—Hark the Herald Angels Sing.

Violin Solo—Donald Sattler.

Thoughts on Christmas—Clifford Elliott.

Saxophone Solo—Richard Davis.

Prayer—Burtin Houseman.

Girls' Quartet—Lamp of My Feet—Martha Sattler, Martha Hirschler, Mildred Kelly, Ruth Ludi.

Song—O, Little Town of Bethlehem.

Distribution of Gifts.

Twenty-six Intermediates assisted in the program.

TOLEDO

On the Monday evening before Christmas a group composed of thirty members of the United Luther Leagues of Toledo brought cheer to the inmates of the County Infirmary and Tuberculosis Hospital, by singing Christmas Carols. Candy and fruit were distributed by the different Leagues at each institution. We are sure these carols carried the Christmas message to the hearts of the inmates, as some of them expressed their appreciation by joining in the singing.

Olivet Church, of which the Rev. W. E. Bradley is pastor, has recently organized a Luther League.

Augsburg Luther League has taken care of a very needy family, providing clothing, food and fuel.

St. Lucas Luther League furnished eight baskets filled with supplies for needy families.

St. Matthew's Luther League presented each of the children at our Jewish Mission with Christmas gifts.

St. Luke's Luther League sent a Christmas box to a kindergarten in Porto Rico.

Glenwood Luther League gave $25 to the building fund of their church. They also subscribed for three magazines for use at our Jewish Mission.

The Senior League of the St. Paul's Church of Lima, Ohio, is having a campaign to increase their church attendance. This League, together with the Intermediate League, sent a Christmas box to the Orphans' Home at Springfield. The Intermediate League had a short play to illustrate their Christmas lesson.

The Carey (Ohio) Luther League raised $35 for the support of a native worker in Africa.

The Wapokoneta (Ohio) Luther League had a Christmas party, pot luck supper and election of officers at the home of their pastor.

The Luther League of Defiance, Ohio, had a very interesting Devotional Meeting on the subject, "The Christmas Story in Poetry and Song."

The Luther League of the St. John's Church of Findlay, Ohio, had a Christmas party at the home of a member. Each guest brought a small present and they were auctioned off. They obtained a sum of $10 which they sent to the Orphans' Home at Springfield, Ohio.

The Senior League of the First Church of Findlay, Ohio, had novelties suitable for Christmas gifts on sale after prayer meeting for several weeks before Christmas. These gifts were of Japanese and Indian nature and the League also sold fifty Church Year Calendars at this sale.

The Intermediate League of the First Church of Findlay, Ohio, had a Christmas party in the basement of the church.

VIRGINIA SYNOD LEAGUE CONVENTION

The Luther League of the Virginia Synod held the annual convention at Luray, Va., St. Mark's Lutheran Church, Rev. C. W. Cassell, pastor. The convention was by far the best ever held by this body. The reports of the work done in the past year shows that progress has been made.

The opening devotional service was conducted in a very inspiring manner by Miss Jessie Cronk. Mr. A. E. Bradley, president of the Luray League, brought the pleasing message, "We're Glad You're Here," to the convention. Rev. Mr. Cassell also extended greetings of welcome to the visitors. Mr. F. A. Bostian, who has been president of the State League for the past two years, voiced the sentiment of the entire body when he said, "We're glad to be here." The thought of "Why We're Here" was expressed by Miss Mary Markley, of St. Mark's, Roanoke. Mr. Russell Snider, of Marion, suggested, "What We Hope to Do Here."

At the close of the first session, the delegates were asked to keep the Morning Watch, and pray earnestly for the success of the convention. The prayers were surely answered for the con-

vention was a success from the opening to the closing session. At the close of the first session a social hour followed in which every one was introduced by Mr. Joe Cassell.

The Thursday morning session was opened by Devotional Service led by Mr. Bostian. Miss Jessie Cronk presented the officers, delegates, and official visitors, after which the reports of the officers and committees were heard. Rev. Mr. Bearden brought the message from Synod, assuring the League that Synod was in sympathy with the work. A message was received from Rev. C. Brown Cox, President of Synod, expressing his interest in the work of the League. Mrs. W. F. Morehead, of the woman's convention, greeted the convention. She brought out the thought that possibilities are limitless if we have faith. She also urged the League in their program of activities to find place for the quiet as did the Master. Rev. C. M. Teufel, chairman of the Intermediate Committee of the National League, presented the Intermediate work in a very interesting manner. Rev. Teufel commended the State League upon hearing the reports of the work done in the past years. Miss Catherine Cox, missionary secretary, gave a résumé of the League's work, which had its beginning in 1919. After Miss Cox's informing message, "Looking Backward," Miss Mae Scherer, statistical secretary, said, "We may be justly proud of the accomplishments of the past, we may take our hats off to the past, but in "Looking Forward," let's take off our coats and roll up our sleeves for the future.

The Thursday afternoon session was given over to business and methods. Miss Mary Propst, Parish Secretary of Virginia Heights Lutheran Church, Roanoke, conducted the Methods Hour, giving to the Leaguers many helpful ideas and suggestions to be used in the local organizations.

A special feature of the convention was the Vesper Service held in the spectacular Luray Caverns, conducted by Rev. O. F. Blackwelder. Everyone present joined in exclaiming with the Psalmist of old, "The heavens declare the glory of God; and the firmament showeth His handiwork." One could not help but marvel upon seeing the wonders of the Creator. The thought of how much more wonderful are we who are created in the image of God was very beautifully presented by Rev. Mr. Blackwelder.

The Rev. Roy Strock, returned missionary of India, addressed the convention. Being well acquainted with Miss Minnie Moses, whom the State Leagues support, he made the young people feel the privilege which is theirs in supporting one like Miss Moses. The League will continue the support of Miss Moses for 1925. The need of a boys' Christian college in India was presented by Rev. Mr. Strock. The Virginia State League responded to the call and pledged $1,000 for this worthy cause.

Miss Nellie Cassel, who is preparing to enter the medical mission field, had part on the program, using as her subject "Work." The message was appreciated by the young people, for it came from one of their number, who has fully consecrated her all to the work of the Master. The Devotional Services for the Friday sessions were led by Miss Thelma Graham, of Stephen City, and Miss Olga Linsenmeyer, of Bluefield.

At the business sessions a large number of the delegates took part in the spirited discussions, actuated by a deep earnestness. The convention was happy to welcome a representative from South Carolina State League, and Miss Ruth Blackwelder of literature headquarters, Philadelphia, Pa., who helped the Leaguers by suggesting literature to use in their work.

The Rev. C. A. Portz, life service secretary of the Luther League of America, addressed the convention at the closing session. Mr. Portz's message was very inspiring as well as informing. The purpose and aim of the life service department was stressed by Mr. Portz. That the Virginia State League wishes to co-operate in the work was made evident by the appointment of a State Missionary Literature, Educational and Life Service Secretary to work with the National Secretaries.

The pageant, "The Reply of Youth," was presented by the delegates of the various Leagues. This pageant should be presented by every local League as it carries forth a very inspiring message concerning the youth of today.

The following officers were elected for the ensuing year, and were installed by the pastor of St. Mark's Lutheran Church, Rev. C. W. Cassell: Mr. Fred Hamer, Staunton, Va., president; Mr. Robert Umberger, Bluefield, W. Va., vice-president; Miss Jessie Cronk, Salem, Va., secretary; Mr. Joe Fray, Madison, Va., treasurer; Miss Mae Scherer, Marion, Va., statistical secretary; Mr. F. A. Bostian, Roanoke, Va., new member executive committee.

The following secretaries were appointed: Miss Mary Propst, Roanoke, Va., educational secretary; Miss Catherine Cox, Marion, Va., missionary secretary; Miss Rachel Crigler, Madison, Va., life service secretary; Mr. A. E. Bradley, Luray, Va., literature secretary; Miss Olga Linsenmeyer, Bluefield, W. Va., field secretary.

The slogan of the Virginia Synod League for 1925 is five hundred new members before our next convention.

The twelve point standard of excellence was revised and three additional points were added, making a fifteen point standard. The budget for 1925 is $2,125. The following amount to be given for missions: $600 to the support of Miss Minnie Moses in India; $500 to the Chattanooga Mission, $200 to be given for the Boys' College in India.

During the convention greetings were received from the Lowman Home, White Rock, S. C. Accompanying the greetings were peanuts for the convention grown by the folks at the home. In appreciation of the splendid work being done by this institution, the convention received a special offering to be given for the work.

Ten delegates were appointed to attend the convention of the Luther League of America, in Milwaukee, Wis., in 1925.

The convention received an invitation from Christ Luther League, Staunton, Va., to hold the next annual convention at that place. The invitation was heartily accepted. It was decided by the convention that it was better to hold such meetings in the summer rather than in the winter, so the next meeting will be held in August, 1925.

The convention deeply appreciated the kind hospitality of the pastor, the pastor's family, and the congregation of St. Mark's Lutheran Church of Luray, Va.

PENNSYLVANIA

The summer school of the Ministerium of Pennsylvania will be held June 26 to July 3 at the Seminary, Mt. Airy, Philadelphia. The practical side of church and Sunday school work and mission study will be emphasized. The secretary of the committee is the Rev. J. L. Deaton, 901 Chelten avenue, Philadelphia, Pa.; the chairman, the Rev. W. L. Hunton, D.D., 1228 Spruce street, Philadelphia. Additional information and details can be secured from either.

York District Luther League.

January 29 shall not be forgotten very soon by the Leaguers of the York District for two reasons. First, it was the occasion of the fifth annual Presidential and Workers' Luncheon

Conference which was held in St. Matthew's Lutheran Church, York, Rev. William E. Brown, D.D., pastor. Secondly, it snowed and sleeted all day and at six o'clock it was almost impossible to see any distance. But this did not keep them away. One hundred and thirty-six loyal Leaguers came together to enjoy the fellowship of association one with the other. The room was attractively decorated with the League colors and in one corner stood our emblem forming a sun-ray effect amid a mass of electric lights. St. Matthew's Leaguers did everything to make our short stay with them most enjoyable.

A very pleasing program had been prepared. The orchestra of St. Matthew's Sunday School furnished the music throughout the evening. There were several readings, vocal and instrumental solos and hearty community singing.

The speaker for the evening was the Rev. Henry R. Spangler, Spring Grove, a returned missionary from India. Short talks were also given by the president, Lester F. Bahn, Rev. Walter H. Traub and Mr. P. A. Elsesser.

The weather on the outside could not dampen the evident spirit of St. Matthew's and we are certain that those who braved the storm felt it was well worth while.

PITTSBURGH

LUTHERAN ORGANIZATION HOLDS ANNUAL BANQUET.

Prominent minister addresses members of Lutheran League.

Nearly two hundred persons attended the annual banquet of the Pittsburgh District Luther League, held in the new Y. M. C. A. building last Friday evening.

Rev. W. F. Bauman, pastor of St. Stephen's Lutheran Church, E. E. Pittsburgh, was the principal speaker, being followed by former presidents of the organization, Mr. Charles W. Fuhr, of Grace Lutheran Church, Spring Garden; Mr. D. A. Kommel (now vice-president of the Pennsylvania State Luther League), and the present president, David C. Hill. Clifford C. Parker, Beaver Falls, was toastmaster, and Rev. L. W. Rupp, pastor of Grace Lutheran Church, Tarentum, was director of music.

Those at the speakers' table were: Rev. G. R. Swoyer, pastor of Mt. Zion Evangelical Lutheran Church; Rev. H. F. Bauman, pastor of St. Stephen's Lutheran Church; Charles W. Fuhr, of Grace Lutheran Church; David C. Hill, president; Clifford C. Parker, treasurer of the organization, and Rev. L. W. Rupp, pastor of Grace Lutheran Church, Tarentum, Pa.

Practically every branch in the Pittsburgh district was represented, including guests from New Castle, Beaver Falls, Freedom, Rochester and Tarentum.

The meeting opened with invocation by Rev. G. E. Swoyer. A good program was arranged which included solos by Mr. E. Raboch, Miss Olga Seitz, Mr. A. H. Seitz, and the mixed quartet from Bethel Lutheran Church, North Side, and community singing.

The subject of Rev. Mr. Bauman's address was "The U. L. C." (United Lutheran Church), and was both interesting and inspirational to all in attendance.

KANSAS

What? Plan for. Save for. Pray for.

Why? The Luther League Camp and Convention.

When? August 24 to 30 inclusive.

Where? At the Lutheran Camp near Abilene.

GREENLEAF

The Luther League of St. Paul's has organized a League Bible Class.

SALINA

In the Luther League of this place has been organized a Leadership Class. This meets every Wednesday night. Discussions are carried on relative to church work and the place of the young people of the congregation in the operating forces of the church. Such a class makes for better church members and inspires the younger people to attempt to try and solve some of the difficult problems that often face the church legislative bodies.

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